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LOGOTHERAPY AND THE CHRISTIAN FAITH[1]

D. F. Tweedie, Jr., Ph.D.

The relationship between psychology and religion is presently, at least in America, one of the more popular topics of discussion, both by the workers in either of the two fields and by the general public. Seminars on psychology and religion are held in hospitals, churches, seminaries, and university classrooms. Theological schools are busily introducing ministerial students to the complexity of the human psyche and to the clinical care of the ill. Psychologists and psychiatrists are becoming increasingly sensitive to theological concepts,[2] while ministers, seeking better means to understand and to assist their parishioners, are becoming more aware of, and more willing to accept the fruits of, psychological research. Organizations, such as the Christian Association for Psychological Studies and the Academy of Religion and Mental Health, have become in less than a decade, well coordinated movements in this inter-disciplinary research.

Such a rapprochement was generally considered, during the first decades of this century, an impossible syncretism, a fellowship of light and darkness. This was due, to a large extent, to the overwhelming influence of behaviorism, psychoanalysis, and philosophic positivism which reduced man to a mechanism of reflex arcs, or instinctive drives, and excluded by way of presupposition any possible transcendence to a realm of spiritual values. This realm was considered the ghost of a superstitious era and no proper source for scientific data. Religious experiences were evaluated in terms of automatic responees of the organism to its present material environment. On the other hand, theologians, already on the defensive before the aggressive thrust of modern technology, immediately repudiated psychology as the work of the Devil and the results of its research as statistical irrelevancies which would only hinder the work of the church. There was a great gulf fixed between the secular university department and religious organizations over which, apparently, no man could, or would, pass.

The pressing problem of mental health seems to have precipitated the present attempt to bridge this gap. The growing awareness of the inability of either discipline to comprehend the whole man and his needs in times

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[1] Address given (in German) at the Annual Meeting of the Austrian Medical Society of Psychotherapy, January 1960.

[2] Cf. "Sin and Psychology", *Time*, Sept. 14, 1959, p. 35. This article points up the surprising interest and significance given to a symposium on 'The Role of the Concept of Sin' at the annual convention of the American Psychological Association.

of sickness started the 'conversation'. The pragmatic benefits of religion as a therapeutic ally and a prophylactic force have extended the relationship to the level of courtship. A marriage seems imminent, if not already consummated, as 'psychological sermons' go forth from the pulpit and in at least one major American university a faculty member holds appointment in both the medical and theological faculties.

It may be premature to announce the millennium, however, for this frequently threatens to be a marriage of convenience which ultimately will serve the ends of neither partner. Psychology yet often seems to pay mere lip service to religious experience. A materialistic psychological system can do no other with a system based upon spiritual concepts. The latter must of necessity be secondary rationalizations or frank delusions as long as they are held to be essentially meaningless and non-existent. On the other hand, religious thinkers sometimes tend to wrench psychological research from its scientific mooring in order to provide a better alignment with their religious preconceptions. One may occasionally observe a trend to seek for religion the empirical respectability for which psychology traded its birthright of philosophical selfconsciousness for the pottage of positivistic verification.

It appears that there must be a mutual concept of the nature of man before a true union, or, which may be preferable, a true cooperation, is possible. To this end the existential psychology of Prof. Frankl promises to be a significant contribution inasmuch as it is based not upon a view of man as an exclusively materialistic bundle of drives and reflexes, but rather, recognizes a truly spiritual dimension in human personality. The scope of this paper will be a brief examination of certain aspects of Frankl's theory and their particular relevance to a Christian *Weltanschauung*. The latter should not be construed as any 'official' theological position, but rather, the author's conclusions based upon a study of the biblical data. The term 'Christian' should be interpreted in this light.

Logotherapy and Logos

Frankl's school is referred to as Logotherapy, or Existential Analysis.[3] These terms are nearly synonymous and refer to two facets of the same theory. While Existential Analysis is more indicative of the anthropological direction in which this theory is developed, Logotherapy is more descriptive of the actual therapeutic theory and method.

In view of the numerous nuances and variations in the meaning of

[3] Care should be taken so as not to confuse Frankl's *Existenzanalyse* with the *Daseinsanalyse* of Binswanger. Both are translated as Existential Analysis in the American literature.

the Greek word, 'logos', care should be exercised to avoid an initial misunderstanding. Though Frankl, as any other therapist, intends that his approach to patients be logical, he in no wise presumes to treat them by means of logic. Logotherapy is not a method of persuasion per se, but rather, in many ways is the exact opposite. Neither does Logotherapy refer to the level of reason or understanding, although it is intended to be both reasonable and understandable. Rather, 'logos' is taken in the twofold sense of 'meaning' and 'spirit'. On the one hand, it refers to the necessity of meaningfulness in human experience. In this respect Frankl often uses the descriptive expression, "Will to Meaning" (in contrast to psychoanalytic 'will to pleasure' and Adlerian 'will to power'), which is seen as the basic tendency of the unconscious, as well as the conscious, spiritual dimension of man. On the other hand, Logotherapy also refers to this spiritual factor itself, which subsequently will be seen to be the cornerstone of the structure of this "third Viennese school". In whatever precise context the term is used, however, it is meant to call attention to the fact that the most significant experiences of man are beyond the level of the merely psychological.

One must be careful at the outset not to consider Logotherapy as a specific religious therapy just because it declares the importance of the spiritual nature of man and holds to the objective validity of religious values. It is possible that some might misconstrue Logotherapy as essentially Christian inasmuch as the word 'logos' is of central significance in the Christian world view. Christ is presented in the New Testament as the incarnate Logos, which in turn is identified with God. Therefore, for the Christian, all meaning and value is realized through Christ, the Logos, and authentic existence is found only in Him. Thus it is conceivable that a hasty conclusion might assume the identity of Logotherapy and a specific Christian therapy.

The alternate title, Existential Analysis, is related to the contemporary philosophical movement, existentialism. Herein existence refers to a special mode of being, one which is distinctive of being human. "For this special kind of being, contemporary philosophy has reserved the expression 'existence' — and we have, in Existential Analysis, or Logotherapy, borrowed this term for that content".[4]

However, Existential Analysis does not really attempt to analyze this existential aspect of human personality, which can neither be analyzed nor synthesized. This 'core' of personality, like the first principle of

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[4] Frankl, et al: *Handbuch der Neurosenlehre und Psychotherapie*, p. 663. This quotation, as well as the others in the paper under German titles, is translated by the author of the paper.

Aristotle, is not demonstrable. It is a phenomenological first principle and Existential Analysis is the explication of it. Existential Analysis analyzes the human personality in terms of his existential possibilities and responsibilities. Basic aspects (*Urphänomenen*) of existence are made explicit: spirituality, freedom, and responsibility. It should not be overlooked, however, that the person, the one 'being human', really makes himself explicit. He unfolds himself in the course of life. "Just as an unrolled tapestry reveals its unmistakable pattern, we are able to read off the life course, the development, and the essential characteristics of the person."[5]

Existential Analysis proceeds from this fact. Frankl does not conceive of his theory as the mere explication of any particular existing person, however, but rather also the explication of existence itself. "In this sense Logotherapy is an attempt to construct a psychotherapeutic anthropology, an anthropology which precedes all psychotherapy and not only Logotherapy."[6]

Logotherapy approaches psychotherapy with the spiritual in man as its starting point; in Existential Analysis the spiritual 'core' of personality is brought to the focus of the patient. In short, Logotherapy proceeds from the spiritual, while Existential Analysis proceeds toward the spiritual. These coordinate factors blend into a theory which, one may well suppose, may have much in common with a specific religious system such as Christianity. The validity of this supposition will be examined in reference to anthropology, motivation, and therapeutic goals.

Anthropology

Logotherapy is grounded in an anthropological thesis. Its view of man is an endeavor to present a conceptual understanding of human nature which will satisfy the empirical data of psychiatric research and the theoretical needs of mental health. Only when one clearly understands the nature of the person behind the neurotic symptoms can he really understand those symptoms and effectively deal with the patient manifesting them. Only when one understands fully what is entailed in the term, 'human being' (or, perhaps better, 'being-human') can he effectively fulfill his role as a therapist. Frankl seeks to complement and "fill out" the truncated picture of man presented in most of the contemporary psychological literature and thus to arrive at a comprehensive view of man, adequate for the field of psychotherapy.

The initial anthropological problem is reminiscent of the ancient philosophical problem of the One and the Many. How can one maintain the

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[5] Frankl, et al: *Handbuch der Neurosenlehre und Psychotherapie*, p. 664.
[6] Frankl, et al: *Handbuch der Neurosenlehre und Psychotherapie*, p. 664.

unity of personality and, at the same time, do justice to its diversity? Frankl is adamant in maintaining both the unity and wholeness of man. The individual is truly *individuum* and is not subject to compartmentalization, nor reduction to an aggregate to fit some "bundle hypothesis". In addition, man is not 'summable', for he is complete in himself and cannot be other than figuratively construed as an integer of a larger whole. He is not an organic cell of some national psyche, such as was postulated in the national socialism of Germany, nor is he an organic part of some platonic, or holistic, 'world soul'. "There is no 'people's soul' (*Volksseele*), not even a 'group psyche', and insofar as the expression 'group psychology' (LeBon) means something of this sort, this psychology, in the true sense of the word, has no object."[7]

However, Frankl is also convinced of the necessity of making provision for the rich diversity of human personality. Though he sees the value of the emphasis in the *Daseinsanalyse* of Binswanger upon the unity of the individual, whether in sickness or in health, he also sees a need to complement this emphasis by pointing out the essential multiplicity of man.

In order to avoid any disintegrating pluralism such as is found in Cartesian body-mind dualism, Frankl has developed what he refers to as "dimensional ontology." Thus the distinctive aspects of man are not viewed as separate elements, but rather, as dimensions or facets of the individual. He compares this to a projection of a drinking glass which may be viewed dimensionally from one perspective as a circle, or from another as a rectangle, but which must not be presumed to be the result of combining these two figures. Rectangularity and circularity are obviously characteristics of the drinking glass, but, just as obviously, do not exhaust its attributes nor constitute its unity. Frankl believes that such a dimensional approach will serve to obviate the 'body-mind problem', while it does justice both to the unity and diversity of the individual.

In Logotherapy the individual is comprised of three factors: the somatic, the psychological, and the spiritual. It is emphasized that they, though having distinctive characteristics, are merely dimensional functions of man as an individual and must not be taken as either distinct levels of man (Hartmann) or as concentric components (Scheler), both of which seem to lead to a commitment to an essential trichotomy.

The body is a material structure consisting in an organic unity of systems such as the nervous, the endocrines, the respiratory, the circulatory, etc., which cooperate in the maintenance of the metabolic process through growth and development, and subsequent maturity and senescence. Any particular body is the result of genetic and environmental influences.

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[7] Frankl, *Der unbedingte Mensch*, p. 67.

The psychological character of man is derived from a system of innate drives. Frankl does not develop a theory of this psychic system in detail, but rather, presumes that this has been sufficiently done by others and it is, instead, his task to counter-balance the onesidedness which has resulted from an overemphasis upon these drives. He believes that the observations of Freud, Adler, and Jung have thrown considerable light upon the psychic process of man and have provided some very useful information, but must not be allowed to obliterate, or to misinterpret, data from the spiritual experiences of the individual.

The body and psyche are closely coordinated in the logotherapeutic theory and are designated together as the 'psychophysicum'. These two dimensions consist of inherited characteristics and function automatically. They are not interactive inasmuch as their functions are qualitatively different and, hence, not deducible to a common factor, but are rather co-functioning in a way which reminds one of the socalled "psycho-physical parallelism" of Spinoza. This latter phrase is sometimes used in Logotherapy to describe the activity of the psychophysicum.

Frankl repudiates the behavioristic reduction of the psychophysicum to a materialistic monism on both empirical and philosophic grounds,[8] whether in terms of a crude 'watsonian' identification, or the disposing of psychic process to a mere epiphenomenal status. A presently felt hunger pang may well be conditioned by tissue needs and/or peristaltic stomach activity, but it is certainly not the tissue condition itself.

In the logotherapeutic theory of man it is the spiritual dimension which is of central importance. It is the spiritual which truly constitutes the person. While it is proper to say that one *has* a psyche or a body, he must say that he *is* a spiritual being. This must not be misconstrued as spiritualism for the psychophysicum, though not primary, is a necessary dimension of man. "Thus not only in the 'third' dimension, that of the spiritual, but rather, first in the tri-dimensionality of body, psyche, and spirit: first in this tri-unity is homo humanus 'at home' ".[9] Some have failed to note this distinction and have accused Frankl of falling into the 'spiritualistic fallacy' of disregarding the material factors of man. This is certainly easy to gainsay inasmuch as Frankl is a competent neurologist, has developed a tranquilizing medication, and is continually searching for possible somatic factors that may underlie neurotic dosorders!

It is the spiritual dimension that distinguishes man from the animals. In a real sense, animals *are* their biological and instinctive drives, whereas man merely *has* them. This is a most important distinction for the discipline of psychotherapy.

[8] Cf. Frankl, *Der unbedingte Mensch*, p. 41 ff.

[9] Frankl, et al: *Handbuch der Neurosenlehre und Psychotherapie*, p. 670.

Since the spiritual is not a materialistic entity, it may be difficult for those reared in a behavioristic generation to comprehend the relationship between the spiritual and the psychophysicum. The spiritual is neither inside nor outside the body, for spatial characteristics are not applicable. The spirit is in an existential relationship and expresses itself through the psychophysicum. In addition, Frankl asserts that the spiritual is 'with' (Bei-sein) other objects and persons in the world. Through this spiritual dimension man can in a real sense be with a distant, or departed, loved one. This faculty of the spirit is what enables man to have a trans-spatial and trans-temporal reference epistemologically. Hereby he knows not only himself, but also other things and other persons.

The personality of man is the phenomenology of the spirit. It is the spiritual as it is revealed through the psychophysicum. The spiritual-noetic dimension itself is, in turn, revealed through the existentiality of the spirit. "The three constituents of human existence: spirituality, freedom, and responsibility, represent irreducible and indeducible phenomena of humanity; they are original phenomena (*Urphänomenen*) and no epiphenomena".[10] These 'existentials' are neither analyzable nor synthesizable — they are just there (*Dasein*).

Spirituality is not discovered empirically, but instead, phenomenologically. It is revealed initially in immediate selfconsciousness, and then in the conceptual ability of man, in his symbolic-linguistic faculty, as well as in his reflective selfconsciousness. It is the chief attribute of man.

Freedom is the ground for man's special modes of existence which are distinctive of his species and separate him from the animals. It is the most immediate fact of his awareness. His personality is determined by his free choices; man is a "deciding creature" (Jaspers).

In the first place, man is free from his instinctive drives. Just as he has the ability to affirm these psychic impulses, so does he have the power to deny them. He is also free from his inherited characteristics. Although he is conditioned by the limits set by his genetic structure, yet is he unconditioned as to what he will do within these limits. Frankl cites the case of identical twins who had a high intelligence factor. However, one of them became a clever criminal and the other a clever criminologist. In the third place, man is also free from his environment. Though an economically depressed area may in some cases tend to engender delinquent attitudes, it also may provide a springboard for social leadership for that free man who decides to overcome his environmental pressures.

It must not be supposed that man must always strive with these conditioning factors for, fortunately, in many, if not most, of his experiences

[10] Frankl, *Das Menschenbild der Seelenheilkunde*, p. 99.

his faculty of freedom cooperates with his drives, inherited characteristics, and environmental circumstances. Nevertheless it should be ever present in mind that he is free, if he will to be, from these conditioning factors. In this sense he is an unconditioned being.

Unfortunately, in some instances this aspect of man's existential freedom has been overemphasized, especially in the French existentialism as propounded by Sartre. Herein freedom has been presented as the exclusive attribute of personality and thus man appears to create both himself and his world from his own subjective milieu. Frankl, however, insists that freedom is not only *from* something, but that in addition, and most importantly, is freedom *for* something. This brings us to the third existential attribute of man according to Logotherapy: responsibility. Freedom must not be identified with omnipotence or arbitrariness, for man is only conditionally unconditioned. Man is free only insofar as he fulfills his freedom to responsibility. In freedom is revealed man's existentiality, while in responsibility is revealed his transcendence. He is responsible to actualize and realize meaning and values in an objective world replete with tasks and opportunities. What he does should not be dictated by his own arbitrary choice, but rather, is a transcendent assignment.

Frankl sees the ground of this responsibility in the phenomenon of conscience. He repudiates the psychodynamic view of conscience as developing out of unconscious psychic libido, and asserts the voice of conscience to be an inexorable 'Thou shalt' spontaneously appearing to man's consciousness out of the depth (or, perhaps one should say, the height) of the spiritual unconscious. Conscience is immediate, intuitive, and absolute. It is not a universal moral law in the sense of the Kantian imperative, however, but rather, an individual moral law coming to light in a concrete situation of a specific person.

This responsibility before the conscience leads to the question as to whether there is someone behind the conscience to give it moral sanction and objectivity. "In the final analysis it must certainly appear questionable whether man really could be responsible before something — or whether responsibility is only possible when it is before someone". Frankl posits, as the only plausible ground for the conscience, a personal structure, a *personalissimum* — God.[11] "Behind the superego of man stands 'Thou God', the conscience is the 'Thou word' of transcendence".[12] Frankl avoids referring to this transcendent ground of objective reality as 'it', or even 'he', inasmuch as these categories may have no relevance to a transcendent reality. In Logotherapy God is not psychologized away as a projection of a father image, but rather, Frankl sees the father as the first concrete

[11] Frankl, et al: *Handbuch der Neurosenlehre und Psychotherapie*, p. 694.
[12] Frankl, et al: *Handbuch der Neurosenlehre und Psychotherapie*, p. 694.

image which the child has of God. "Only ontogenetically, biologically, and biographically is the father first — ontologically, however, God is the first".[13] Neither does Logotherapy take recourse to psychic archetypes as an explanation for God. Frankl considers this a reduction of God to a mere moral instinct, whereas our basic conception of God is not based upon primitive forms of the collective unconscious, but rather, upon God Himself, and the personal decision of man in reference to Him.

It is immediately apparent that logotherapeutic anthropology has a close affinity to a Christian view of man. One is tempted to say *the* Christian view of man, but in the light of the wide differences of opinion as to how the biblical data should be systematized, the author must use his own interpretation in making a comparison. Thus it will be presented from the perspective of biblical data while bearing in mind that there is no precise unanimity regarding a Christian anthropology. The anthropological, psychological concepts of the Bible such as 'soul', 'spirit', 'heart', and 'mind' have no precise scientific definition but must be understood from their contexts. For example, sometimes 'soul' and 'spirit' are used synonymously, sometimes distinctively, and sometimes antithetically. This problem is, of course, not exclusively biblical. The German transliteration of 'soul', Seele, and its derivatives, frequently used in theological and psychological literature, has as wide a range of meaning as does the biblical term, if not wider.

In terms of structure, the logotherapeutic view of man is without difficulty coordinated with that of the Bible. The most apparent analogy is the view emphasized in contemporary dispensational theology which propounds a threefold structure of man, and which goes by the historically popular but descriptively poor title, 'trichotomy' ('triunity' would be more pertinent). The biblical view, while also emphasizing the unity of man, gives a substantive characteristic to the spiritual dimension which enables man to be 'absent from the body and present with the Lord". However, discarnate man is not 'complete', and will not be truly man until the spirit is reconciled to a physical structure. Logotherapy would, perhaps, hesitate to grant such explicit substantiation to the spiritual dimension inasmuch as it may appear to threaten the unity of man.[14]

Frankl's anthropology as an empirical description and existenial analysis of man is very helpful as a complement to the Christian view of man, ascertained from the Scriptures. While it appears doubtful that phenomenology could ever bring one to the lawgiver behind the phenomenon of

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[13] Frankl, et al: *Handbuch der Neurosenlehre und Psychotherapie*, p. 695.

[14] Cf. Frankl, *Der unbedingte Mensch*, 104 ff. for a discussion of the 'substance' of the spiritual dimension.

conscience strictly from the phenomenal data, it is at this point that the Christian revelation is most specific. Jehovah God, revealed in Jesus Christ, is presented as the creator and sustainer of the universe as well as the One who writes the 'ten words' of the moral law upon the heart of man.

Motivation

One of the most distinctive aspects of Logotherapy is its theory of human motivation. Frankl repudiates the homeostasis principle of biology as the motivating force in personality. He believes that no theory which is based upon a reduction of tension, or a satisfaction of psycho-biological drives, can adequately account for human action. It is even doubtful if such a point of view is valid even in the exclusively biological realm. For Frankl, the psychoanalytic pleasure principle is a self-contradicting thesis, for the intention as the goal of activity obviates the pleasure as a consequence. Thus if the pleasure principle is ever descriptive of human motivation, it is so only in cases of defective personalities!

By the same token, the contemporary attempt to confine the motivational impulses in man to some form of self-expression, self-fulfillment, or self-actualization is inadequate. Such an attempt leads to the same dilemma as the foregoing hedonistic view, for insofar as man sets as his goal the realization of himself, he is to that degree unable to attain his goal. The inherent self-reflection in such a theory is a hindrance to actualization. Think of the poor public speaker when he begins to reflect on how he is speaking! It is also often the result of failure in some task. Like the boomerang, often erroneously presumed to have return flight as its essential purpose, which returns to the hunter only when it has missed the prey. A vague self-fulfillment, as well as other self-regarding motives such as pleasure, happiness, morality, or tranquility are self defeating for these experiences are to be attained as effects rather than being intentions. "Only when the primary objective orientation is lacking and has foundered, does that interest in one's self arise as it is so strikingly manifested in neurotic existence. Therefore the striving for self-fulfillment is in no way something primary; rather, we see in it a deficient mode and a reduced level of human existence".[15]

The point of view which holds that man's central motive is the attainment of social status, reminiscent of Adler's individual psychology, is also repudiated by Frankl. He construes this as just another aspect of self reflection. Actually, the way one truly attains social status is not by aiming to do so, but conversely, by disregarding one's self and seeking to better the social status of others.

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[15] Frankl, *Logotherapie und Existenzanalyse*, p. 6.

The primary motivation in logotherapeutic teachings is that which is directed toward meaning and values. Appropriate human striving is that which is directed toward objectively meaningful tasks, whether in reference to objects, other persons, or God. Frankl believes that one of the most serious problems of contemporary society is the lack of such meaningful life experiences. Modern man can find no meaning in life. Such a situation is called, in Logotherapy, "existential frustration". Sheer activity may sometimes narcotize an individual and thus to some extent obscure this meaninglessness, but even this possibility is diminishing due to the great increase of leisure time and the transitory attraction of irrelevant hobbies. The increase of relaxation from the pressure of work, which has been a long sought social goal, seems only to increase this phenomenon of existential frustration, or, as it is sometimes, in Logotherapy, called, "existential vacuum". This existential vacuum is not pathogenic per se; however, it often is the ground for neurotic problems and, in addition, is a situation in which neuroses stemming from a somatic or a psychic condition may abound.

Thus Frankl considers the realization of objective meaning and values as the true motivational foundation of man. Only the person who decisively sets himself to a purposeful task fulfills his true end and avoids those psychic conflicts inherent in all striving based upon self-reflection. Frankl presents three types of values which may properly serve as the ends of human endeavor: creative values, such as those in which an individual creates a work of art or fulfills a vocational task; experiential values, which may derive from an emotional situation such as a love relationship, or an esthetic experience such as the observation of a beautiful sunset; and attitudinal values, which may be evidenced in the willingness to accept a difficult circumstance, an extreme case of which might be the necessary suffering of an inoperable cancer.

The 'will to meaning', therefore, is in Logotherapy the true motivational factor in authentic human existence, while the realizing of values is the true responsibility of man. The range of values is limited and evaluated by an objective moral order revealed through the conscience and expressive of the will of God. Apart from such a qualification, the creative, and possibly esthetic, experiences involved in the production of lamp shades from human skin would be on par with the alleviation of the distress of a person in danger. Frankl does not attempt to set forth a specific axiological system, but rather, presumes that this is revealed to each individual in his spiritual dimension, except perhaps, in those cases where this 'individual moral law' of conscience has been effectively repressed into the unconscious.

In reference to motivation, one again finds a high degree of correlation between logotherapeutic and Christian perspectives. Any egocentric motivational goals, whether for pleasurable, materialistic, or intellectual ends, are condemned as futile in the Scriptures. In the Old Testament the result of such attempted life patterns is couched in a phrase very similar to Frankl's 'existential frustration' — "vexation of spirit". This experience, the direct result of the individual's trying to secure self centered goals apart from the demands of responsibility in his spiritual dimension, is described as "vanity of vanities" which may be literally translated as 'the greatest emptiness'. This in turn brings to mind the logotherapeutic term, 'existential vacuum'. It should be stated, parenthetically, that the Bible does not deny the dignity of the individual, nor the valid enjoyment of sensuous pleasure, but it does condemn primary motivation with these and other egocentric ends as goals.

Also for the Christian is there the necessity for grounding one's life in an objective realm of meaning and values. However, the Christian world and life view is very specific in terms of its value system. It affirms that God has revealed the true standard of values in the ten commandments of the moral law and that these are binding upon all men everywhere. The moral consciousness, or conscience, brings to man's awareness the demand of this moral system as it relates to any particular decision in a specific concrete situation. These ethical demands are explicitly stated in the Bible, and even those who are not cognizant of the biblical teaching are "without excuse", for this law is written 'on their hearts'. (The biblical concept of "heart" appears to be closely related to Frankl's theory of the spiritual unconscious.) However, the conscience is liable to being "seared over as with a hot iron", and therefore, may be culturally and socially conditioned, or repressed, to the extent that the moral law is not revealed with sufficient accuracy so as to enable one to make the proper moral choice.

From the Christian point of view there is an additional factor which is not taken into account by Logotherapy, or at least is not sufficiently emphasized. The popularized phrase, 'will to meaning', which supercedes the 'will to pleasure' and the 'will to power', should be supplemented by 'the will to sin'. It is a central aspect of biblical teaching, and one not without abundant empirical evidence, that man has within him a negative motivation in reference to the dictates of his conscience. The Apostle Paul expresses it as not being able to do what one *should* do, and persisting in doing what one *should not* do. This principle of sin, which is defined as a transgression of the moral law, in human nature cannot, from the Christian point of view, be accounted for either in terms of ignorance, or

in human finitude preventing the realization of right choice, but rather, is a positive inclination to resist the right choice.[16]

This factor obviously complicates the problem involved in challenging people to fulfill objective moral values. At least this is true for the Christian therapist, for he considers all values in a moral context. This is due the fact that in a Christian *Weltanschauung* there is only one acceptable purpose in life, and that is to advance the 'Kingdom of Christ'. A central teaching of the Christian faith is that this principle of sinful, self-oriented striving, which is the obstacle to the realization of true meaning and values, is obviated through a radical reorientation of the spirit, which in turn is contingent upon an act of personal trust and commitment, called faith, to the person and work of Christ. This radical reorientation, called regeneration, is an immediate act of God through the Holy Spirit of God dealing with the spirit of man.

With these essential characteristics in mind, the Christian may wholeheartedly agree with Frankl's repudiation of any self-orientated motivational goal,—as well as with his emphatic assertion that normal adult motivation must be based upon the attempt to realize meaning and values in an objective world. This world is not to be considered as the objective projection of human personality, but rather as the creation of a transcendent Person who assigns specific tasks for each man according to his specific talents, and which will, if fulfilled, be the optimum of realization of the individual.

Therapeutic Goals

The aspect of Logotherapy that is most interesting, at least from the religious perspective, is that which goes beyond somatic problems, or the psychotherapeutic treatment of specific neurotic illnesses, and takes into account the spiritual dimension of man. This is called by Frankl "medical ministry". He believes that it is high time that the medical profession forsook the tendency to become a group of technicians (i.e., 'mechanics') who deal with patients as if they were machines or psychic apparatuses instead of spiritual beings. He directs this challenge not only to psychiatrists, but to medical men in general.

The logotherapeutic thesis is that the person must be challenged with meaningful goals when his life is crippled by the frustration of his existence. In cases of neuroses stemming from this existential frustration, which

[16] Frankl is, of course, not unaware of this, and would, perhaps, be in qualified agreement. However, he would feel that this sin factor does not enter into the psychotherapeutic system of Logotherapy per se inasmuch as the therapist must of necessity operate under the pragmatic 'fiction' that every patient is a free and competent being having the requisite power to cooperate in a succesful treatment.

are called "noogenic neuroses" (and revealed in about 13% of the case load of Frankl's clinic), Logotherapy is the specific and necessary method of treatment. In many other neurotic situations, Logotherapy, while being non-specific, is yet often a very effective method of diverting the patient from his neurosis and its symptoms by 'de-reflecting' the patient toward objective meaning and values, instead of the crippling self-observation involved in his neurotic disorder.

Frankl forthrightly attacks the 'phobia', especially symptomatic of American psychotherapists, that one must not bring values into the therapeutic context. (In itself an extremely doubtful possibility). On the contrary, he believes that it is not only acceptable, but often obligatory in order to fulfill one's responsibility to the needs of the patient. However, Frankl is also emphatic in stressing that the therapist must not impose his personal value system upon the patient. He sees no dilemma here inasmuch as, according to Logotherapy, when the patient is challenged in his spiritual dimension to life goals with meaning and value, there will be provided for him from the depth (or height) of his own existence the necessary meaning and value potentials. The patient may, therefore, be challenged in terms of religious goals but, according to Frankl, his personality must not be violated by the challenge to any specific religious goals.

Dr. Weisskopf-Joelson of Purdue University, an admirer of Logotherapy, seems to go beyond such a general challenge: "Psychoanalytic thinking is based upon the assumption that the successfully analyzed patient will automatically develop his own philosophy of life, or he will avail himself of a ready-made philosophy which is available in his culture. This assumption becomes more tenuous if the culture offers little by way of such philosophies. . . . Lack of strong comprehensive and consistent faith characterizes the entire world at the present time. Thus synthesis, following psychological analysis, cannot be left to chance."[17] (Frankl would say: true, the synthesis must not be left to *chance*, but it must be left to the *patient*.) Such a thesis seems to accord with the biblical data inasmuch as the existential adoption of the proper philosophy of life is viewed as a matter of life and death (Rom. 6: 23).

Frankl believes that the medical ministry, though related to a realm of religious values, must be clearly distinguished from the religious ministry. The former has as its primary aim the 'healing of the soul', while the latter is properly directed toward the 'saving of the soul'. He grants that the primary aim of one discipline may become a result of the other discipline, or sphere, and vice versa. However, he warns the confusing

[17] Weisskopf-Joelson, "Logotherapy and Existential Analysis", *Acta Psychotherapeutica*, Vol. 6, No. 3 (1958) p. 202.

of intentions and results which would violate the distinction of the spheres. In the instance wherein a man is both a trained therapist and a religious minister, this restriction may be modified, but then only in the case of a patient, or parishioner, of the same religious group.

The Christian therapist, however, as a member of a religious group which believes that it has a mandate to declare the claims of Christ to "every creature", which asserts the priesthood of every believer, and which recognizes no valid vocation which is not specifically oriented to the gospel of Christ, will apparently have to keep in mind the hope of the patient's salvation, as well as his psychic wellbeing. These are, however, in themselves only secondary goals to the primary goals of glorifying God through Jesus Christ, which in the last analysis is the prime requisite of Christian discipleship.

From the perspective of Logotherapy these tasks would be in two separate vocational spheres, whereas the biblical revelation, on the other hand, while recognizing a diversity of vocations, none of which has to do specifically with the process of salvation, or regeneration (an act of God), but all of which are involved in "bearing witness" to the meaning and value to be found in the Christian life. Christianity does not recognize different spheres of activity in the logotherapeutic sense, but rather, only different modes of activity within the one sphere.

These divergent viewpoints are not necessarily contradictory, however, for Logotherapy is a scientific psychotherapeutic system which proceeds to the 'boundaries of transcendence' and, while not committed to any religious system specifically, intentionally remains 'open' to all systems, such as Christianity, which repudiate a psychodynamic view of man and recognize the spiritual dimension of human existence. On the other hand, the Christian therapist has already committed himself on the other side of the 'boundaries' and, therefore, includes the revelational data of the Bible, along with the psychological data, in his psychotherapeutic perspective.

It is in this area of the therapeutic goals of the medical ministry of Logotherapy that there is, perhaps, the greatest difference between Logotherapy and the Christian faith. As has been pointed out, however, Frankl's position is consistent with his presuppositions derived from his existential analysis of human existence, while the biblical perspective, based upon the presumed revelation from God, makes a specific system of values a definite part of the 'ministry' to the spiritual dimension of man. The Christian therapist, whenever an objective realm of meaning and values enter the therapeutic relationship, has a direct responsibility to present, as a possible option, the meaning and value of the Christian life. He must

not, however, attempt to impose this upon the patient, nor attempt to 'transfer' his personal religious experiences, but rather, he should trust that the patient, becoming aware of the potentialities in Christ, will be persuaded by God to make that personal, responsible, existential decision — the leap of faith — which is unto eternal life.

It may be that some would feel that this point of view would restrict the practice of the Christian therapist to those persons of his own faith as a matter of ethical obligation. However, this only involves that he must not disguise his perspective, but instead, be careful that the patient realizes initially that he is consulting with a 'Christian therapist'. This may, in practice, restrict his clientele to those of the Christian faith, though this has not been true in the psychological counseling practice of the author.

In this connection, one should avoid the caricature of the therapist with a religious orientation based upon the Scriptures as one who merely passes out religious literature, sprinkles an intolerant directive counseling with biblical phraseology, or uses the interview time in prayer (all of which, with the exception of the intolerant directiveness, may under some circumstances have an appropriate place). By the same token, the Christian therapist must not validate such a caricature by assuming that his religious knowledge and experience may be an acceptable substitute for a thorough professional training.

In conclusion, this brief discussion of Logotherapy has revealed a concept of man, of human motivation, and a psychotherapeutic approach which are in refreshing contrast to the theories and practices based upon a materialistic, mechanistic presupposition which pervades a large area of the field of mental health. Logotherapy, while not being a religious system, gives an honest appraisal of the religious factors of human existence, as well as the spiritual dimension of man from which they stem. When related to the specific religious system of a Christian *Weltanschauung* based upon the biblical data, it, as a phenomenological analysis of human existence and an empirically validated psychotherapeutic theory, is seen to be of inestimable value in its complementation. However, the therapist whose presuppositions are grounded in the biblical revelation, in which is presented a specific view of God and His purpose for each individual man, must, in reference to this revelation, go *beyond* the logotherapeutic teaching in order to satisfy the responsibility entailed in a biblical vocation. He will be greatly encouraged by Frankl's work and will, perhaps, consider it an honor to be numbered with the logotherapists, while at the same time being under no illusion that the converse will be true.

THE OLD TESTAMENT BASIS FOR THE DOCTRINE OF THE DEITY OF CHRIST

W. Carter Johnson

The need for the clarification of the doctrines of our Faith is one that is ever with us. The great controversies of the early centuries of Christianity, while serving to preserve the Church from vital error, yet did not settle the issues for all time. Heresy has a way of raising its head again and again, first here, then there, and often disguised in masks that serve temporarily to hide its real identity. Such heresies are still with us.

Two things should result from the study of any doctrine. First, the investigation should serve to more solidly establish the Christian in the Scriptural teachings on the subject, with the resultant spiritual deepening of his own life. Secondly, it should enable the Believer to meet the heretical doctrines current in his own day in the light of the particular emphases which are characteristic of those heresies.

The doctrine of the Deity of Jesus Christ is especially in need of continual clarification. Without the full Deity of Christ and His full Humanity, Christianity loses its essential character and is no longer worthy of the name. Yet, this doctrine has been the object of innumerable perversions and denials through the years, from the Arian controversy to modern Unitarianism and cultism in its various forms.

It is our purpose in this paper to view this doctrine from the standpoint of the Old Testament. There are two reasons for this. First, the average Christian is much less familiar with this aspect of the doctrine than from the point of view of the New Testament. Because of this he is apt to be somewhat at a loss to meet with *Old Testament Scripture* certain heretical teachings, such as those of Jehovah's Witnesses for instance, who claim that Jesus is by no means to be equated with the Supreme God, the Old Testament Jehovah. The second reason is found in the need for a careful evaluation of the arguments which are usually brought forward from the Old Testament in defense of the Deity of Christ. In our zeal to substantiate what we sincerely believe to be the true Biblical doctrine, we may base our defense on texts, which when fully investigated, fail to bear the full weight of what we are attempting to prove. When this happens, our final state is worse than our beginning, because we have then given the impression that the doctrine under investigation finds no adequate support in Scripture. The truth of the matter however, is that we have simply been unwise in our use of the Word of God. It is our hope that we may be able to properly evaluate the

Biblical data, and thereby base our defense of the doctrine under consideration upon those references which are of greatest strength.

One further word needs to be added at this point, to the effect that although our study will be conducted from the standpoint of the Old Testament, it goes without saying that because of the progressive character of Revelation, we do not expect the doctrine to be set forth in the Old Testament with the same amount of clarity and explicitness which characterizes it in the New Testament. Moreover, the New Testament must be considered the authoritative interpreter of the Old. With these thoughts in mind, we are ready to examine some of the lines of thought followed by those who have sought to substantiate the doctrine of the Deity of Christ from the text of the Old Testament.

THE ANGEL OF JEHOVAH

Oehler says that "The doctrine of the angel of the Lord is one of the most important and difficult points in the Old Testament . . . and about which, to this day, no agreement has been reached."[1] Because of its intriguing nature it has been the subject of a great deal of speculation. Who is this Angel of the Lord? He is spoken of as "the angel of Jehovah" and in Isaiah 63:9 he is called "the angel of his presence". It is he who speaks to Hagar in Gen. 16:7 ff. In Gen. 31:11 ff he speaks to Jacob, and in verse 13 says "I am the God of Bethel." In Gen. 32:24 ff Jacob wrestles with the angel, after which he says (v. 30) "I have seen God face to face . . .". Further, in Exodus 23:20 ff God promises to send an angel before Israel in their journey, and warns that "he will not pardon your transgressions: for my name is in him." Thus the angel appears to be able to forgive sins. In Exodus 32:34 God says "mine Angel shall go before thee:", and in Exodus 33:14 He says "My presence shall go with thee, and I will give thee rest."

These references, and many others, seem to indicate on one hand that the angel and Jehovah at times are to be distinguished from each other, yet at other times are merged into each other. As to who the angel really is, three answers have been given. One is that he is simply a created angel. Another is that he is the visible manifestation of God. The third is that he is the pre-incarnate Logos. It is on the basis of this third answer, that some would seek to affirm the Deity of Christ. To do this, they of course have to show two things, first, that the angel is to be identified with Jehovah Himself, and secondly that the Logos is definitely identified with the angel.

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[1] Gustave F. Oehler, *Theology of the Old Testament*. Grand Rapids, Mich: Zondervan Publishing House, n.d., p. 131

It seems quite possible, even probable that the angel is in some way a visible manifestation of the Triune God. However, granting this, is there enough evidence in the Scriptures to make this an argument for the Deity of Christ? For our part we think not. It is surprising nevertheless to find that even Hengstenberg not only advocates the view that the angel is the pre-incarnate Logos, but presses it at great length, even to the point of strongly contending that this angel of the Lord, or the Logos, is none other than the archangel Michael.[2] In support of his position, he refers to such passages as Daniel 10: 13, Rev. 12: 7, I Thess. 4: 6, and even Jude 9. Regarding this last verse he says, "The attitude of opposition, in which Michael here stands to Satan, and which answers so exactly in the relation in which Christ stands to Satan throughout the whole of the New Testament, is a positive proof of this . . ." (the fact that Michael and Christ are one and the same).[3] Oddly enough, Hengstenberg does not comment at all upon the fact that Jude says in this very verse that Michael dared not bring a railing accusation against Satan in this controversy, but said instead "The Lord rebuke thee". This sounds not at all like the words of the Lord Jesus in His contacts with the devil. After reading this argument we would be inclined to agree with Terry when he says of Hengstenberg that "He was a man of decided ability and of great learning, but often needlessly dogmatic and supercilious in setting forth his views".[4] Lest any group (such as Jehovah's Witnesses, who also claim that Jesus was Michael the archangel) think to take comfort in Hengstenberg's remarks, it should be noted in clarification that he by no means reduces the Logos to the level of a created angelic being, but rather elevates the archangel to the level of the Godhead.

Suffice to say, this is one example of an argument which is meant to sustain the doctrine of the Deity of Christ in the Old Testament, but which, we feel, rests more upon mere speculation than upon Scripture. We can fully agree with Vos when he says "we must assume that back of the twofold representation there lies a real manifoldness in the inner life of the Deity. If the Angel sent were Himself partaker of the Godhead, then He could refer to God as his sender, and at the same time speak as God . . .".[5] However, to go beyond this and assert that this mani-

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[2] E. W. Hengstenberg, *Christology of the Old Testament*. Edinburgh: T.&T. Clark, 1865, Vol. IV, p. 301

[3] *ibid.*, p. 305

[4] Milton S. Terry, *Biblical Hermeneutics*. Grand Rapids, Mich: Zondervan Publishing House, n.d., p. 723

[5] Geerhardus Vos, *Biblical Theology*. Grand Rapids, Mich: Wm. B. Eerdmans Pub. Co., 1948, p. 86

festation of Deity is the pre-incarnate Logos we feel is entirely without justification. We feel much more at ease with the conclusion of Wilson.

> It is certain that from the beginning God used angels in human form, with human voices, in order to communicate with man; and the appearances of the angel of the Lord, with his special redemptive relation to God's people, show the working of that Divine mode of self-revelation which culminated in the coming of the Saviour, and are thus a fore-shadowing of, and a preparation for, the full revelation of God in Jesus Christ. Further than this it is not safe to go.[6]

Thus, whatever the angel of the Lord may mean to us as an indication of the mode of God's self-revelation which came to its climax in the Person of Christ, we can scarcely use this phenomenon as an argument for the Deity of Christ in the Old Testament.

REFERENCES FROM THE PSALMS

From the Psalms that are generally recognized as Messianic, there are three that are perhaps most commonly used in support of the doctrine of the Deity of Christ. These are the Second, the Forty-fifth, and the One-hundred Tenth. We shall examine these in order.

The Second Psalm

Perowne reminds us "That the Messianic interpretation of this Psalm was the earliest, is admitted by the Jews themselves."[7] and then goes on to quote Kimchi in support of this statement.[8] Moreover, it is this Psalm which is quoted in Hebrews 1: 5 in setting forth the "more excellent name" of the Messiah; a name greater than that of angels. Warfield says,

> The "more excellent name" which he cites from the Old Testament is in the first instance none other than that of Son itself, whence we learn that when the Old Testament gives to the Messiah the designation of Son of God . . . it ascribes to Him, in the view of the author of this Epistle, a super-angelic dignity of person.[9]

Warfield than goes on to say, commenting on the group of quotations found in Hebrews 1: 5-13,

> From this catena of passages we perceive, then, that in the view of this writer the Old Testament presents to our contemplation a Messiah who is not merely transcendent but sheerly Divine; to whom the great names of "Son of God", "God", "Lord" belong of right, and to whom

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[6] J. M. Wilson, *International Standard Bible Encyclopaedia.* "Angel". Vol. I Grand Rapids, Mich: Wm. B. Eerdmans Pub. Co., 1949, p. 134

[7] J. J. S. Perowne, *The Book of Psalms.* Andover: Warren F. Draper. 1894, Vol. I, p. 91 -

[8] *ibid.*

[9] B. B. Warfield, *Christology And Criticism.* New York: Oxford University Press. 1929, pp. 4, 5.

are ascribed all the dignities, powers and functions which these great names suggest.[10]

The contribution of the Second Psalm to this argument is found in the word "Son". There are two approaches which may be used to ascertain the theological content of this contribution. One is from the standpoint of the word itself. The other is from the standpoint of the implications which may be drawn from the position of the one who is here called "Son".

As to the word "Son" itself, there is disagreement as to how much weight the name will bear as indicating Deity. Stalker, after listing the various ways in which "Son", or "sons of God", or "my son" is used in the Old Testament, concludes that "When the title has such a range of application, it is obvious that the Divinity of Christ cannot be inferred from the mere fact that it is applied to Him."[11] Others are inclined to be more dogmatic, being willing to state positively that this Sonship "is not merely theocratic or ethical, but Divine."[12] It would appear to us however, that an interpretation of the word "Son" in the sense of Deity could not be borne by the term itself, but would have to be supported by further considerations. That the data for such considerations are to be found in Scripture there is no doubt. It will remain for us to draw these together later in our discussion.

When one investigates the implications which may be drawn from the statements as to the position of this one who is called "Son", what is to be found? He is the anointed of God: He may have the nations and the uttermost parts of the earth for His inheritance and possession. To incur the anger of the Son is to perish, but those who trust in Him shall be blessed. These are weighty words indeed and indicate a person of majesty and great authority. However, even after such statements as these, it is the feeling of the writer that the wording of this Psalm does not *necessarily* indicate that the Son shares the attributes of Deity, although it may point in that direction.

The Forty-Fifth Psalm

It is from verses five through seven of this Psalm that the quotation of Hebrews 1: 8, 9 is taken. Warfield indicates the path which our investigation should follow when he cites Delitzsch's and Gressmann's treatment of this Psalm.[13] Both argue against the fact that the Psalm teaches

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[10] *ibid.*

[11] James Stalker, *International Standard Bible Encyclopaedia.* "Son of God". Vol. V, Grand Rapids, Mich: Wm. B. Eerdmans Pub. Co., 1949 p. 2827

[12] H. P. Liddon, *The Divinity of Our Lord.* London: Rivingtons. 1888, p. 81

[13] B. B. Warfield, *Christology and Criticism.* pp. 12 ff

the Deity of the Messiah, Delitzsch from the standpoint of philology; Gressmann from that of the religio-historical method. Thus we are enabled to evaluate this portion of Scripture from two standpoints of criticism.

Delitzsch and Gressman agree that the Psalmist addresses the king as "God". Delitzsch however, maintains that the word "God" is used in a lower sense, and cites instances, such a Exodus 21: 6, 22: 7 ff, Psalm 82, etc., in which the word Elohim is used of earthly authorities. Warfield takes exception to this line of reasoning and says that in this class of Psalms, the name Elohim "means just God and nothing else . . .".[14] In a footnote he also quotes the following admission of Delitzsch to this effect. "It is certainly true that the custom with the Elohim Psalms of using *Elohim* as of equal dignity with Jahve is not favorable to this supposition."[15]

Gressman, on the other hand readily admits that the word Elohim means simply "God", but holds that this Psalm is a survival from a period when the Israelites called the king "God". To such a position Warfield addresses the questions of Ernst Sellin, — "When did an Anointed of Juda ever have dominion over the peoples of the earth, against which they could rebel? When were the ends of the earth really promised by God to such an one, for his possession?"[16] It would seem therefore that in Psalm Forty-five, when the Son is called "God", there is, especially in view of the admitted use of the word *Elohim* in this class of Psalms as of equal dignity with Jehovah, considerable weight at this point for the doctrine of the Deity of the Son.

The One-Hundred Tenth Psalm

That this Psalm is Messianic is beyond question in view of the way in which it is quoted in the New Testament. Verse four of the Psalm is quoted in Hebrews 5: 6 and 7: 17 in reference to Jesus Christ. Our Lord Himself used this Psalm in His controversy with the Pharisees in Matt. 22: 41-45, and in Mark 12: 36, 37. These references from the Gospels state that David is the author of the Psalm and that his words were spoken under the direction of the Holy Ghost. Perowne points out that this Psalm differs from all other prophetic Psalms in that it does not refer in its primary meaning to an earthly monarch, but speaks directly concerning the Messiah.[17] Kirkpatrick has a rather peculiar approach to this question. Referring to the question put by Jesus to the Pharisees, Kirkpatrick says,

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[14] *ibid.*, p. 13

[15] *ibid.*

[16] *ibid.*, p. 17

[17] J. J. S. Perowne, *The Book of Psalms.* Vol. II., pp. 283 ff

> The question assumes (1) that the Psalm was written by David, (2) that it was inspired, and (3) that it *directly* refers to the Messiah. The inability of the Pharisees to answer shows that these premises were unhesitatingly admitted. If they could have replied that the Psalm was not written by David, or that it was not inspired, or that it did not refer to the Messiah, they would have had an answer ready to hand. But evidently it did not occur to them that any one of these points could be disputed. . . .
>
> . . . But in assuming these premises for the purpose of His question, does our Lord stamp them with the sanction of His authority?[18]

Thus, after showing that the Pharisees recognized the truths involved in the question of Jesus, Kirkpatrick would undermine the entire reference by saying that Jesus merely accommodated Himself to the ignorance of the Jews, and in fact actually took advantage of them. We can hardly concur with this approach. We therefore agree with Perowne and take the position that in Psalm 110: 1 we have David, the King of Israel, under the inspiration of the Holy Spirit, saying of the Messiah "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool".

Two things are apparent from these words. First, although the Messiah is to be David's son, in some sense He is recognized as David's Lord. He is thus in a position of greater authority and majesty than the King of Israel himself. The implications of this may well point to His Deity and this undoubtedly is the inference which Jesus meant to place upon the words. However, those who seek to place a lower meaning upon them argue that there is in this verse a distinction made between Jehovah and David's Lord. It is Jehovah who speaks to David's Lord.

The second point to be considered is the command of Jehovah to "Sit thou at my right hand . . .", in verse one. Does this mean of necessity that David's Lord shares the throne of God by the same inherent Divine right as Jehovah Himself? It would seem that the words themselves will not bear the full weight of that interpretation. Perowne says these words denote "that the person thus honored occupied the second place in the kingdom, taking rank immediately after the king, and also sharing as viceroy in the government. The custom was a common one in antiquity."[19]

Taking a view of the Psalm as a whole, we find that the Messiah, who is to be the Son of David, is also to be far above David in glory and power. He is to be exalted to the Right Hand of Jehovah Himself, and will reign until all enemies have been put under His feet. He is to be not only King but Priest forever after the order of Melchizedek, whom

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[18] A. F. Kirkpatrick, *The Book of Psalms*. Cambridge: The University Press. 1921 p. 662

[19] J. J. S. Perowne, *The Book of Psalms*. Vol. II, p. 291

the author of Hebrews reminds us was "without father, without mother, without descent, having neither beginning of days, nor end of life;".[20]

It would seem that the words of Hebrews 7: 3, in interpreting the meaning of Psalm 110: 4, add considerably to the weight of the argument for the Deity of the Messiah at this point, because here we have the implication of an eternal Being. This thought, joined with the two points previously dealt with, does much to strengthen the argument that in the Messiah we have Deity itself.

We have examined briefly these three Psalms from among those which are generally recognized as Messianic. We have deliberately attempted to avoid placing any more weight upon any one point than we feel that point will bear. In doing so, we may have been guilty of understating the case, because we have been brought to the conclusion that various points, *viewed in relative isolation,* fall short of a full affirmation of the Deity of Christ. However, in summing up these arguments from the Psalms we find that their cumulative force is considerable indeed. This is especially true in the light of Hebrews 1, where the author sets forth a catena of quotations from Psalms 2, 45, 102, and 110. The "Son" of Psalm 2: 7 is the "God" of Psalm 45: 6. This is He Who, according to Psalm 102 laid the foundations of the earth, and Who is exalted to the Right Hand of God in Psalm 110. Thus, while recognizing the limitations of the single statements, we should also recognize their cumulative force, especially in the light of the interpretation which the New Testament places upon them. We feel therefore that we may make intelligent and effective use of this combined witness of the Psalms to the Deity of Christ.

ARGUMENTS TAKING THEIR FORCE FROM A NAME OR TITLE

There are several Old Testament references which are commonly used in Messianic discussions, and which we have grouped together as taking their force from a name or title. These are Isaiah 7: 14, Jeremiah 23: 6, and Isaiah 9: 6.

Isaiah 7: 14

The verse reads, "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." That these words are prophetic of the Messiah is evident from the fact that Matthew quotes them in reference to the birth of Jesus in chapter one, verse twenty-three of his Gospel. There are two questions which must be answered however, before the full force of the words can be ascertained. First, does the prophecy apply to the Messiah directly,

[20] Hebrews 7: 3

or only typically? Then what is implied in the meaning of the name "Immanuel", "God with us"?

As to the first question, there naturally has been no end of speculation. Lange takes the position that the name "Immanuel" is merely the name of one who is a type of the Messiah, not a name give to Jesus Himself.[21] Calvin on the other hand, says "This title is far too illustrious to admit of being applied to any man."[22] E. J. Young concurs with Calvin, stating that

> Those who have sought to find a fulfillment in the events of Ahaz' day have been unable to do so, for that which in the prophecy appears strange and enigmatical comes to the clarity and brightness of day only when we meet the true fulfillment in the virgin birth of Jesus the Christ.[23]

Alexander is more cautious, asserting that "the choice lies between the supposition of a double sense and that of a reference to Christ exclusively, but in connection with the promise of immediate deliverance to Ahaz."[24] Having said this, he continues and affirms that there is no cause whatever to doubt that the Church has been right in regarding this text as an explicit prophecy of the miraculous conception and birth of Christ.[25] We are content to rest for the moment by recognizing the elements of truth in the statements both of Young and Alexander, to the effect that there has been found no one to whom the words of Isaiah 7: 14 may be applied in the days of Ahaz, but even if we did need to take the position that there is here a so-called double reference, there is no doubt that ultimately the name "Immanuel" does apply to Jesus Christ.

The next question still remains to be answered. What is to be inferred from the name itself? As we have already noted, Calvin looks upon it as too majestic to be applied to any human being. Liddon says "Like Jehovah Tsidkenu, Emmanuel does really suggest our Lord's Divine Person, as Isa. 9: 6 would alone imply."[26] It seems however, that these assertions are not above question. The meaning of Immanuel, "God (is) with us", is not so far removed from the meaning of Joel "Jehovah (is) God". Yet the name Joel is applied to a human being. So also one might mention

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[21] J. P. Lange, *Commentary on the Holy Scriptures*. "Isaiah", ed P. Schaff. Grand Rapids, Mich: Zondervan Pub. House. n.d., p. 125

[22] John Calvin, *Calvin's Commentaries*. "Isaiah", Vol. I. Grand Rapids, Mich: Wm. B. Eerdmans Pub. Co., 1948, p. 245

[23] E. J. Young, *Studies in Isaiah*. Grand Rapids, Mich: Wm. B. Eerdmans Pub. Co., 1954, p. 194

[24] J. A. Alexander, *Commentary on the Prophecies of Isaiah*. Grand Rapids, Mich: Zondervan Pub. House, n.d., p. 172

[25] *ibid.*

[26] H. P. Liddon, *op. cit.*, p. 90

Jeconiah, "Jehovah (is) establishing", Jehoshua "Jehovah saves", etc. We would conclude therefore that even if Isaiah 7: 14 be applied directly, and not typically, to the Messiah, that even then the name Immanuel does not, without question, apply to Him the name of Deity.

Jeremiah 23: 5, 6

> Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

The same line of thought followed in dealing with Isaiah 7: 14 will apply here, and for the most part, the criticisms of the one may also be used against the other. First, there is the usual disagreement as to who is meant by "THE LORD OUR RIGHTEOUSNESS". Lange maintains that it refers to Israel,[27] while Calvin holds that ". . . this passage cannot be explained of any but of Christ only."[28] It would seem that the reference in this particular context is indeed to the Messiah.

The second question, just as in the case of Isaiah 7: 14, must still be dealt with. Granting that the title "The Lord (Jehovah) our Righteousness" is to be applied directly to the Messiah, how much can be drawn from the title itself? It seems obvious that the Deity of Christ cannot be inferred from this title itself because in Jeremiah 33: 6 the same name *is* applied to Israel. This being so, it seems clear that the name *can* be used in a sense that does not imply essential Deity. Those who would attempt to assert the Deity of Our Lord from this particular text therefore, must resort to a wider basis of argument than the name itself. This is the approach of Liddon when he says,

> The title before us, *of itself*, may not necessarily imply the Divinity of Christ; it was indeed given in another form to Zedekiah. Its real force, as applied to our Lord, is however shown by other prophetic statements about Him, just as He is called Jesus, in a fundamentally distinct sense from that which the word bore in its earlier applications.[29]

Pye Smith finds his point in the implication of the word "Righteousness", and from this draws the conclusion that "if even the words be taken as an instructive or memorial sentence, they declare, equally as upon the other interpretation, the Messiah to be Jehovah."[30] It would seem however,

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[27] J. P. Lange, *Commentary on the Holy Scriptures*. "Jeremiah", ed. P. Schaff. Grand Rapids, Mich: Zondervan Pub. House., n.d., p. 208.

[28] John Calvin, *Calvin's Commentaries*. "Jeremiah", Vol. III Grand Rapids, Mich: Wm. B. Eerdmans Pub. Co., 1950, p. 138

[29] H. P. Liddon, *op. cit.*, p. 90

[30] John Pye Smith, *The Scripture Testimony To The Messiah*. Edinburgh: Wm. Oliphant & Co., 1875. Vol. I, pp. 272, 273

that since the very same words are applied to Israel in Jeremiah 33: 6, that the words in the text under consideration fall short, in themselves, of giving strong support to the doctrine of the Deity of Christ.

Isaiah 9: 6

Another text from the Old Testament which is commonly used in support of the doctrine of the Deity of the Messiah is Isaiah 9: 6, — "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." There are three questions which may be raised concerning this verse. First, is this the proper rendering of the text? Secondly, does this speak of the Messiah or of some other person? Then, what is the actual meaning of the words used? We shall consider these questions in order.

The first thing that arrests our attention is the fact that the LXX does not render this verse in the above words. It says rather "For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called *the Messenger of great counsel*: . . .".[31] However, we are referred to a footnote which tells us that the Alexandrine text is to be translated "Wonderful, Counsellor, Mighty One, Potentate, Prince of Peace".[32] Two points should therefore be recognized here. First, the Alexandrine text does have the words that are translated in the usual way in the Authorized Version of the Bible. Also, it should be noted, that even the Jewish publication of the Old Testament according to the Masoretic Text (as we shall see later) agrees with the Alexandrine wording and makes no attempt to avoid the fact at least that the words are there. We feel therefore that we are justified in holding to the wording as it appears in the Authorized Version.

As to the one who is the subject of this verse, there have been the usual attempts to show that these words were spoken of someone other than the Messiah. For instance, Alexander lists a number of commentators (such as Kimchi, Gesenius, et. al.) who claim that these words were addressed to Hezekiah. It seems however that Alexander goes on to show successfully that such a position is untenable.[33] Mowinckel sees in both Isaiah 7: 14 and 9: 6 only ". . . the old ideal of kingship, which is the ideological background of the Messianic faith. They are not Messianic in the strict sense."[34] This however, seems to be merely stating a denial of

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[31] *The Septuagint Version of the Old Testament.* London: S. Bagster & Sons. n.d.
[32] *ibid.*, p. 844
[33] J. A. Alexander, *op. cit.*, 203
[34] S. Mowinckel, *He That Cometh.* Trans. by G.W. Anderson. New York: Abingdon Press (trans. preface dated 1954)., p. 17

the orthodox view without putting anything substantial in its place. It would seem that the person spoken of here is none other than the coming Messiah. This conclusion is further strengthened by the fact that although Isaiah 9: 6 itself is not quoted in the New Testament, the context of this Old Testament passage is referred to in Matthew 4: 14-16 in connection with the ministry of Christ. We feel therefore that it can scarcely be disputed that Isaiah 9: 6 finds a Messianic fulfillment.

We now proceed to the question of the meaning of the words of the text. Certainly the word "child" implies humanity, but what of the following words, "and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace"? It is interesting to note the devious means that are sometimes taken in order to avoid the pointed force of these words. For instance, the Jewish translation of the Old Testament according to the Masoretic Text, simply strings all of these words together into the form of a name. "And his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom;".[35] This may serve to conceal the force of the verse from the casual eye, but the words have a meaning, and it is the meaning with which we are concerned.

The discussion must center in the words "El Gibbor". Some would translate these words as "mighty hero", or "hero God". Lange discusses the question of whether the word El can be applied to a creature, and though he admits that in Psalm 82: 1, 6 princes are called Elohim, "gods", he still contends that El always means the Godhead in a specific or absolute sense, even in such passages as Gen. 31: 29, Deut. 28: 32, etc.[36] Delitzsch adds his weight to this position by asserting that "El in Isaiah is always a name of God, and that the prophet was ever strongly conscious of the antithesis between El and adam, as Ch. 31: 3 (cf. Hos. 11: 9) clearly shows."[37] Moreover, even some who would assert that the words here should be translated "a mighty hero", are constrained to admit that the same words in Isaiah 10: 21 mean "The mighty God". Thus when we come to Isaiah 10: 21 in the above-mentioned Jewish Old Testament, we read ". . . A remnant shall return, even the remnant of Jacob, Unto God the Mighty."

Perhaps the clearest statement as to the meaning of the words used here comes from the pen of the Jewish scholar, M. H. Segal, of the Hebrew University at Jerusalem. Segal, writing in the *Jewish Quarterly*

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[35] *The Holy Scriptures According to the Masoretic Text.* Philadelphia, Pa. The Jewish Publication Society of America. 1944

[36] J. P. Lange, *Isaiah. op. cit.*, p. 142

[37] Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah.* trans. by J. Martin. Vol. I. Grand Rapids, Mich: Wm. B. Eerdmans Pub. Co. 1949, p. 252

Review, has this to say concerning the meaning of the words "El" and "Elohim".

> At any rate it is important to point out that the two nouns El and Elohim are completely identical both in meaning and purpose. As we shall see later, El often takes the place of the more usual Elohim, namely when followed by an attribute and especially in the formation of theophoric personal proper names in which Elohim is never used because of its length.[38]

Moreover, Segal goes on to say that "El in the Bible is fully synonymous with the proper name Yhwh",[39] and he continues to list references where the two occur side by side. The lower uses of the word "Elohim", he attributes to the fact that the word was used in paganism to refer to polytheistic deities, but he says that when it is so used in Scripture, it is always distinguished as such.

It would seem therefore, that in Isaiah 9: 6 we have Scriptural support for the Deity of the Messiah that cannot easily be set aside. Here it is stated that He is "The mighty God, The everlasting Father . . .", not indeed in the sense of a "name" such as Immanuel, or Joel, but by a series of titles placed one upon the other, and which taken together form the name of this One, — which name cannot be divorced from the essence of His Person. We are not saying that the prophet realized the implications of his words, nor that those of his day could have sensed those implications. We do feel however, that in the light of the New Testament fulfillment, these words of Isaiah 9: 6 give solid Old Testament substantiation to the doctrine of the Deity of Christ.

REFERENCES EQUATING JESUS WITH THE OLD TESTAMENT YHWH

We have examined various references in the Psalms and in the Prophets which point in varying degrees of definiteness to the Messiah and His relation to Yhwh. There remains however for us to consider a body of references which taken together, constitute an exceedingly formidable corpus of evidence for the Deity of Christ. These references, it must of course be acknowledged, while they are within the framework of the Old Testament, come to their full force only when viewed in the light of the New Testament fulfillment and interpretation. Nevertheless, they *are* Old Testament texts, and therefore may serve to form part of the Old Testament basis for the doctrine of the Deity of Christ.

In dealing with this section of our study, we must of necessity take

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[38] M. H. Segal, "El, Elohim, and Yhwh In the Bible", *The Jewish Quarterly Review.* ed. by Neuman and Zeitlin. Phil. Pa., Dropsie College for Hebrew and Cognate Learning. Oct. 1955, Vol. XLVI, No. 2, p. 91

[39] *ibid.*

notice of the use of the word "Kurios" as applied to Jesus. This is the word which is used in the LXX to translate the Hebrew "Yhwh". For instance, Isaiah 8: 1, in the American Standard Version, reads "And Jehovah said unto me . . .". The LXX has it "And the Lord (Kurios) said to me . . .". When we turn to the New Testament, we are impressed with the abundant and consistent use of the word "Kurios" as applied to Jesus Christ, not simply as a term of address, but as a title. He is not merely spoken *to* as "Lord", but is spoken *of* as "*The* Lord", "Lord of all", etc. Thus we must recognize that the inspired New Testament authors felt no hesitation in applying to Jesus, the very term which the LXX uses to translate the Hebrew Name "Yhwh". This is not to be taken lightly for the apostles were certainly not unaware of the LXX readings and therefore of the implications which would be inherent in their use of this word "Kurios". In fact Ellis says, "The priority of the LXX in Pauline quotations has long been recognized."[40] Warfield concurs in this.

> Obviously the significance of the title "Lord" as applied to Jesus by Paul is not uninfluenced by its constant employment of God in the Greek Old Testament, and especially in those Old Testament passages which Paul applies to Jesus, in which "Lord" is the divine name (e.g., II Thess. 1: 9, I Cor. 1: 31, 10: 9, 26 . . . [41]

Thus "For Paul 'Our Lord' is the Lord of the Old Testament, Jehovah Adhonay, whose dominion is universal. The Lord of the Covenant is the Lord of all."[42] It is impossible for us in this study to investigate at length the numerous references which might come under consideration. The point however, is that the use of the word "Kurios" as applied to Jesus Christ in the New Testament, is obviously with the specific intention of attributing to Him the very name and qualities of Deity which belong to the Yhwh of the Old Testament. *Nor is there any weakening of monotheism* in the minds of the apostles. For the inspired writers of the New Testament as well as for those of the Old, ". . . there is none other God but one."[43] The deliberate use of the word "Kurios" therefore, as applied to Jesus Christ can mean only that He is to be considered to be of the same essence as the God of the Old Testament, Yhwh Himself.

It remains finally for us to examine a group of references which, in one way or another, serve to equate the Lord Jesus with the Old Testament Yhwh. In some of these references the word "Kurios" is present. In

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[40] E. Earle Ellis, *Paul's Use of the Old Testament*. Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co. 1957. p. 12

[41] B. B. Warfield, *The Lord of Glory*. Grand Rapids, Mich.: Zondervan Pub. House. n.d., p. 226

[42] Wm. Childs Robinson, *Our Lord*. Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co. 1949. p. 100

[43] I Cor. 8: 4

others, the equation is made on the basis of identity of function, an attribute, or some other form of parallelism which can be explained only in terms of complete identification of the Persons under consideration. It is impossible for us to consider here all of the possible texts, but we shall have to be content with a few which are more or less typical of the group as a whole.

The Way of Jehovah . . . Isaiah 40: 3

The first text to be considered is Isaiah 40: 3, — "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God" (ASV). The words of the prophet are not at all vague, — it is the "way of Jehovah" that is to be prepared. That this prophecy finds its fulfillment in the ministry of John the Baptist is indisputable as witnessed by all four Gospel writers. The Apostle John tells us that when John the Baptist was questioned as to his identity, he replied "I am the voice of one crying in the wilderness, Make straight the way of the Lord (Kurios), as said the prophet Esaias" (John 1: 23). Who is this "Lord" whose way John is preparing? In verses 29 and 30 of the same chapter, we read "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world. *This is He* of whom I said, After me cometh a man which is preferred before me: for he was before me." The conclusion is unavoidable. The Isaianic prophecy here considered finds its fulfillment in the coming of the Lord Jesus Christ. His coming is the coming of Yhwh Himself.

Bowing To Jehovah . . . Isaiah 45: 20-25

In this passage the Speaker is clearly Jehovah. In verse 21 we read, ". . . who hath showed this from ancient time? Who hath declared it of old? Have not I, Jehovah? and there is no God else besides me . . ." (ASV). It is therefore Jehovah Who says in verse 23, ". . . unto Me every knee shall bow, every tongue shall swear." This is the passage to which the Apostle Paul refers in his well-known statement in Philippians 2: 10, 11, — "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Who is this One to Whom every knee shall bow in worship, and Whose name every tongue shall confess? Isaiah says it is Jehovah: Paul says it is the Lord Jesus Christ. One must either say that one of the writers is wrong, and thus destroy the inspiration of Scripture, or say that they are both correct, in which case we have another instance in which the Lord Jesus is identified with the Old Testament Jehovah.

Jehovah, The Saviour . . . Isaiah 43: 11

Jehovah here states through the prophet, "I, even I, am Jehovah; and besides me there is no saviour" (ASV). This same thought is brought out in Psalm 130: 7, 8 — "O Israel, hope in Jehovah; For with Jehovah there is lovingkindness . . . and he will redeem Israel from all his iniquities." Kirkpatrick says "HE is emphatic. He Who possesses this infinite love and wisdom and power will deliver Israel . . ."[44] When one comes to Matt. 1: 21 we are again arrested by the fact that it is the Lord Jesus Christ Who is the Saviour, — ". . . and thou shalt call his name Jesus: for He shall save His people from their sins." This is further asserted by Peter's unqualified statement in Acts 4: 12, — "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." The context of Acts 4 shows clearly (v. 10) that it is the name of Jesus Christ that Peter has in mind. Thus in Isaiah, it is Jehovah Who is Israel's Saviour, and there is no other. In the New Testament it is Jesus Who is the Saviour. If there is no Saviour but Jehovah, and Jesus is Saviour, then it follows that Jesus and Jehovah are one and the same.

Calling On Jehovah . . . Joel 2: 32

One more reference should be sufficient here to establish the point under consideration. For that reference we have chosen Joel 2: 32, — "And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; . . ." (ASV). It is of interest to note that in the Jewish Old Testament according to the Masoretic Text, the second chapter of Joel ends with verse twenty-seven. However, the LXX includes the rest of the verses through verse thirty-two. That the New Testament writers considered these verses as part of the inspired record is evident from the fact that Peter quotes Joel 2: 28 in his Pentecostal sermon and Paul quotes Joel 2: 32 in Romans 10: 13. It is this last verse which holds our interest at this point.

In the Old Testament, it is the name of Jehovah upon whom men are to call for deliverance. The context of the quotation in Romans 10: 13 shows undeniably that "the Lord" upon whom men are to call is none other than the Lord Jesus Christ, as is evident from verse 9, ". . . confess with thy mouth the Lord Jesus . . .". Nor is Paul merely saying that in the Old Testament it was Jehovah upon Whom men were to call, but now that has been changed and they are henceforth to call upon Jesus. Instead, the Apostle takes the very words of the Old Testament and consciously applies them to Christ without any sense of change because

[44] A. F. Kirkpatrick, *op. cit.* p. 761

of time or dispensation. To call upon Jesus as "Kurios", is to call upon Jehovah, and those who call shall be saved. Why is this so? The answer is that Yhwh of the Old Testament and the Lord Jesus of the New Testament are one and the same in essence.

It would be without profit for us in this paper to multiply the references which we have thus far left untouched. We could well compare Yhwh, the Creator of Isaiah 45: 11, 12 with the Lord Jesus Christ who according to John 1: 3, made all things. We could compare the God of Jacob Who is the First and the Last in Isaiah 48:12, with the glorified Christ Who is the First and the last of Rev. 1: 17. We could place side by side Zechariah 12: 10 where Jehovah says ". . . they shall look upon me whom they have pierced . . .", and Revelation 1: 7 which speaks of the coming of the Messiah and the wailing of those who pierced him when they see him and realize the awfulness of their deed. We could well deal at length with the question of the Day of Jehovah and the Messianic implications in the light of the New Testament. It is impossible for us to cover this ground within the scope of the present study. Suffice to say, we feel that in this group of references which equate the Lord Jesus Christ with Yhwh of the Old Testament, we do have a body of Old Testament texts which, in the light of the New Testament interpretation, presents a formidable array of evidence for the Deity of the Messiah.

Conclusion

We have examined in our study some of the Old Testament texts which are commonly used to support the doctrine of the Deity of the Messiah. We make no claim whatever to have fully covered the many aspects of the subject. Instead, we have had to be content to select a few of the arguments which we feel are typical, and have sought to evaluate these and to determine to what extent they may properly be used in defense of the doctrine under consideration.

It is our feeling that the strongest support in the Old Testament for the doctrine of the Deity of Christ, lies in the body of references (such as Isaiah 40: 3, 45: 23, 45: 11, 12, 48: 12, Joel 2: 32, et. al.) which, with their New Testament counterparts, attribute to Jesus as Lord, the name, functions, and attributes of the Old Testament Jhwh. The cumulative force of this corpus of texts is such that it is well nigh impossible to set it aside.

Having established these references as the basis of our discussion, other texts may be brought in as supplementary evidences. Of these, the strongest perhaps might be Isaiah 9: 6 and Psalm 45: 5-7. We would be hesitant to use such a text as Isaiah 7: 14 until the doctrine of the Deity of the

Messiah had been well established from other sources. When this has been done, such a text as Isaiah 7: 14 may well be used as further clarification of the doctrine.

In conclusion therefore, we would assert that the Old Testament basis for the doctrine of the Deity of Christ is a solid one indeed. Nor does it rest upon a few isolated or questionable texts. Rather, the basis is so broad and extensive that it is inescapable to anyone who is willing to accept the Bible as the Word of God.

SOME OBLIGATIONS OF CHRISTIAN SCHOLARSHIP

JAMES FORRESTER[1]

Text: I Cor. 14-20 . . . "In understanding be men . . ."

Every scholar is committed to a certain frame of reference which is related to his culture. Each makes certain tacit assumptions regarding man, the universe and the meanings of history. The scholar, for example, who works in the European context of today cannot avoid the prevalent existentialist presuppositions and the moods of Freud and his psychological heirs. Contemporary scholarship in the English-speaking world is, in the main, developed within a framework of assumptions colored by British naturalistic humanism and American logical positivism. The scholarship of the Orient outside of the Communist orbit is influenced by the basic religio-philosophical assumptions of Hinduism, Buddhism or Islam. The prevalent presupposition is that the phenomenal world is illusory ("maya") and that the pursuit of the scholarly enterprise to be ultimately fruitful must move toward the discovery of the Self (Atman). Scholarship within the Communist orbit makes the philosophical assumptions of dialectical materialism. It presupposes, for example, that the issues of history are economically determined. It assumes that the scientific methodologies directed to political ends are totally adequate for the ultimate realization of all the human potentials. Present world tensions suggest that for both Communism and the proudly scientific west, mere "scientism" without values could supply at last only a monumental desolation.

Dr. Edmund W. Sinott director of the Sheffield Scientific School, once said, "We must educate the minds of men in their totality. It is entirely possible that science alone may make monsters of men."

The Christian scholar also makes certain assumptions and works within the frame of reference which seems most valid to him. Christianity in its

[1] An address at the annual meeting of Phi Alpha Chi, Gordon College honor society, in June, 1961.

maturest expressions is a world and life view complete with cosmic and theistic assumptions, an epistemology, an anthropology, a methodology, a philosophy of history and an eschatology. The Christian scholar has a distinctive image not to be confused with his fellow scholar in western society whose assumptions are sub-Christian.

The Biblical revelation and the revelation of God in Christ are fundamental to his academic enterprise. He has "the mind of Christ" by which he apprehends the facts of experience both critically and in the perspectives of God's redemptive purpose. He eagerly accepts the obligation to put the Christian option into the free market of secular alternatives. He accepts responsibly the obligation to enrich, by his own creativity, the Christian cultural heritage and to communicate it to the new generation. He will accept humbly, in his role of intellectual leadership, the obligation to become the servant of all. He will stand without presumption before the unexplored frontiers of rational and discursive knowledge to say "now we see through a glass darkly." And he will hold in his heart the excitement of sharing the infinite knowledge of Christ for one day it will be "to know even as also I am known."

The Christian scholar will not be alarmed to discover that history is dynamic and changing. He will accept the obligation to guide courageously by spiritual values the course of history in such measure as he may. But he will not be caught in the fruitless anxiety which tries to arrest the Heraclitian flux of human affairs. He will accept the high and holy obligation to bring all hypotheses at last to the touchstone of God's truth.

Now let me underscore four obligations of the Christian college undergraduate. You have an obligation to understand the history of Christian scholarship. The pursuit of knowledge is a human impulse which is recognized Biblically to carry a spiritual pre-condition. "Reverence for the eternal is the first thing in knowledge." The Christian church owes a vast debt to its great thinkers among whom in the early struggle stand Paul and John. In the second and third centuries the Alexandrian Fathers and giants like Clement and Origen, many of them from the pagan universities, became the apologists. These scholars never made a virtue of ignorance or intellectual indifference, nor did they put a premium on credulity. They labored to commend the Christian faith to those in intellectual leadership among their contemporaries.

After the collapse of the Roman Empire, the church became the custodian of such scholarship as survived. The medieval universities are the monuments of this accepted obligation. The Reformation movement received much of its leadership from men trained in these institutions.

In the 16th Century came revolt in the old order and the birth of

America. A new chapter in scholarship was to be written in the founding of Harvard under Christian auspices in 1635. We stand in this heritage with an obligation to know it and to discern its deviations.

The Christian undergraduate has an obligation to repudiate the false antithesis between thinking and believing. Tertullian carried the negation of the rational element to a wholly unnecessary extreme when he wrote, "Credo quia absurdum" . . . I believe because it is absurd . . . It is told of Schleiermacher who taught in a classroom adjacent to the lecture room used by Hegel in the University of Berlin that he kept reiterating his thesis that feeling was the basic constitutive element in religion. Hegel through the wall would expostulate to the great delight of the students, "Aber meine Herren, das Denken ist auch Gottesdienst" . . . to think is a religious duty.

The Christian student has a further obligation to affirm that knowledge and wisdom are essential components of the whole truth. The secular scholar seeks out the facts and relationships in every area open to investigation. But the discursive methods do not penetrate beyond the phenomenal world. "The world by wisdom knew not God." The Christian scholar has an obligation to go as far and as thoroughly as the secular scholar will go — and then further. He must accept the limitations of human knowledge about the universe and he must build upon it a continuously reconstructed belief as his experience widens the range of meanings. He has an obligation to accept the crucial tests of validity which establish interpretations but he must hold them as probabilities, not as certainties and finalities.

On the other hand, there is truth, Bertrand Russell to the contrary notwithstanding, which must be known by the Christian scholar. It is the truth of the revelation of God in Christ and it is the truth which makes men free. Religion may be known discursively but God is not.

To the knowledge of God in Christ are related all the transcendent goals that make life meaningful. This knowledge implies a knowledge of the Scriptures for here is the repository of the clues which will lead to the experience of wisdom whose price is far above rubies and to a relationship to Christ in whom will be discovered at last "all the treasures of wisdom and of knowledge."

Finally, the Christian scholar has an obligation to keep his windows always open toward Jerusalem. However far we travel in the realm of discursive truth, we must come in the quiet evening to the sanctuary, to confess anew "Dominus illuminatis mea." The Lord is my light. The posture of the Christian scholar is the posture of reverence before Him.

A CHRISTIAN CONCEPT OF HUMAN SOCIETY[1]

DR. JAN D. DENGERINK

Although the Christian is not of this world, he does live in it. He does not live as an isolated individual, nor in a more or less isolated Christian community, but as an ordinary human being who is involved in a great variety of social relationships. It is not surprising, therefore, that the Bible constantly casts light upon these relationships. In this respect we naturally think of the Old Testament laws, and further of various sections of the New Testament, such as the reference to the state in Romans 13, and the so-called ethical sections in the leters of Paul. Nor do we have to limit ourselves to the epistles. Christ himself expresses himself just as emphatically as to the origin of temporal authority in speaking to Pilate for example.

It is important that the scriptures always let us see man as a unity. On the one hand God in his Word warns us that above all we should keep our *heart,* for from it flow the springs of life (Pr. 4: 23). On the other hand the scriptures clearly teach us that in breaking *one* of God's specific commandments we transgress the *whole* law (Ja. 2: 10). Therefore, we cannot accept any antithesis between the so-called spiritual and the so-called natural life of man. The Bible teaches explicitly that the whole world and everything in it and so also man in his totality is the work of God's creative hand. There is no escaping God's power (Ps. 139). In him we live and move and have our being (Acts 17: 28). Satan himself cannot escape from partaking of this creaturely nature (Is. 54: 16).

God is the architect and artist not only of the new Jerusalem (Heb. 11: 10), but also of this world which by nature is not a chaos but a cosmos. God is a God of order. His law extends to all of life. (Ps. 119: 96). For this reason man is never given over to his own caprice. Everywhere he stands under the authority of God's Word (Heb. 4: 12). God's love as well is not extended just to his children as an isolated fellowship, but to all of his creation (Col. 1: 16-20), a creation which longingly looks toward its redemption (Ro. 8: 22).

The real antithesis is not that between grace and nature, but between grace and sin, between the Kingdom of God and the kingdom of darkness. This antithesis reveals itself in all of life and goes right through the individual Christian's existence and that of Christian communities as well (Ro. 7: 3 ff.).

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[1] With gratitude to the Rev. Lynn Boliek, minister of the United Presbyterian church U.S.A. and at present student of theology at the Free Reformed University of Amsterdam, for the translation.

We as Christians cannot escape the reality of life in this world by separating ourselves as it were in a monastery. Christ did not pray that God would take us out of this world, but that he might keep us from the evil one (Joh. 17: 15). Rather our task in all kinds of social conditions and relationships, according to the nature of these relationships, is to witness. We must witness both individually and communally. Totally. In word and deed to God and his Word. Our witness is of Him as the creator of all things. To his omnipotence, his love, his faithfulness. We must witness of his redeeming grace in Jesus Christ, and serve the Lord according to his commandments that his name may be glorified and his kingdom enlarged also here on earth.

However in order to do this in a responsible way, we must analyse the essential structure of human society, and that of necessity in the light of the Word of God, as it is given to us in the Scriptures.

The Order of Creation

As we have already seem, one of the most important and central facts (also for our present study) which the scripture makes known to us is that God is the true and original architect of this world and everything that moves within it. Especially the first chapters of the book of Genesis witness to this fact. There we read repeatedly how God created the things according to their own kind. Only this background makes comprehensible the fact that man in his study of the plant and animal world not only discovers all kinds of variations which are the result of special circumstances and human efforts; but also all kinds of constant genetic types and sorts.

Each of these genetic types in turn displays its own regularity by which the order decreed by God comes to expression. This phenomenon is not limited to the plant and animal world, but is also encountered in human interrelations. It is also found in the objects produced by human culture.

Man is created as a being who is free, yet (at the same time) responsible. That is to say that the freedom of man is a limited freedom. In various passages by means of the figure of the pot, or the clay and the potter, the Bible gives clear expression to the dependence of man upon his maker. (Is. 29: 16; 64: 8; Jer. 18: 6; 19: 11; Ro. 9: 21). The world and man owe their continuing existence to God and his law. Without this law they would disintegrate into complete chaos, into absolute nothingness. According to the Bible, that which characterizes the anti-Christ, the man of sin, the godless man, is precisely his will to be like God (Gen. 3), and to be without law (2 Thess. 2: 3-8).

Having arrived at this point, however, it is necessary to make further

distinctions. Up to now we have spoken of the law of God without further qualification. The law of God is revealed to us in the Scriptures both in its central summary, as well as in the variety of the divine commandments. This, however, does not allow us to conclude that we can derive the specific ordinances of "nature" (the inorganic nature and the plant and animal world) and of the human interrelations directly from the Scriptures.

We cannot take the law of God, as it is known by us in faith from the Scriptures, and identify it with these ordinances which are founded in God's will as creator and chronologically precede the written Word of God. There can hardly be any doubt of this in the light of the Bible. Neither may we absolutize the ordinances of creation over against the Word of God.

The latter occurs to a large degree in Roman Catholic thought, in so far as it begins with the assumption of the existence of a "natural order" which can be known by the "natural understanding" apart from divine enlightenment and which functions as the substructure of the "supernatural order of the mysteries of grace."

Emil Brunner, the well-known theologian and writer on social ethics, holds to a similar dualistic position.[2] For Brunner, concepts such as the order of creation, justice, and natural law play an important role. By means of these concepts he wishes to express the fact that man is born into a complex of ordinances and rules of life, which are not the product of his own will, but which impose themselves independently of his will. Brunner claims these ordinances also have their foundation in God's will as creator.

Nevertheless it is remarkable, for Brunner's thought, that these ordinances have no unconditional validity; rather in certain situations they can be suspended by the so-called "Gebot der Stunde" (the command of the hour or the momentaneous command), which has a completely "einmalig" (incidental) character. This is even the case with the commands of universal application, as these are given to us in the Bible.

The real will of God cannot be contained in general principles. According to Brunner God always remains completely free over against our existence. For this reason the Christian is a "free lord over all things", because he stands immediately under the personal command of the free and sovereign God.[3]

Brunner will have nothing to do with constant laws and ordinances

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[2] See his *Das Gebot und die Ordnungen* and his *Die Gerechtigkeit.*

[3] See *Das Gebot und die Ordnungen*, fourth edition, Zwingli-Verlag, Zurich, p. 70, and as well p. 122/3.

which God in his faithfulness continually maintains. His thought is definitely involved in an intrinsic dualism not only between the "Gebot der Stunde" and the order of creation, but also between the "Gebot der Stunde" and the written Word of God. The Bible for Brunner is not simply the Word of God but rather a human witness to this Word. The Bible in us and through us must become a witness.[4]

Actually, with this conception, Brunner removes any solid basis for human activity.[5] This is also done to an even greater extent by the French jurist Jacques Ellul who is strongly influenced by Karl Barth.[6]

It is not possible, therefore, to identify ourselves with the position of these two writers. However, we are conscious of the fact that the points which distinguish us from Brunner and Ellul rest upon a different insight of faith as to the nature of the Word of God and his ordinances of creation. These differences are therefore not susceptible of scientific discussion.

For our part we begin with *faith* in the complete stability and complete trustworthiness of both the Word of God, as this has been given to us in the holy Scriptures, and of the divine ordinances of creation which are distinct from this Word and yet are founded in this Word. Thus a possible contradiction between the command of love over against the law of God's ordinances is according to our conviction eliminated at the outset.[7]

The Nature and Pluriformity of the Social Ordinances

The divine order for human interrelations manifests itself in a great variety of specific ordinances. All these ordinances not only find their origin in God, but also they are continually upheld by him in his omnipotence. In him they find their ultimate purpose. They are instruments through which God executes his lordship and leads and activates life along stable ways. In and with these ordinances God confronts man.

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4 *Das Gebot und die Ordnungen*, p. 513; cf. p. 530.

5 See our article *Enkele aspecten van het begrip "orde" bij Emil Brunner*, in Rechtsgeleerde Opstellen, presented to Prof. Dr. H. Dooyeweerd by former students on the occasion of his twenty-fifth anniversary as professor at the Free Reformed University of Amsterdam, J. H. Kok N. V., Kampen, 1951. Also our article *"Das Wort Gottes und die zeitlichen sozialen Ordnungen, Eine Betrachtung zum heutigen reformierten Denken"*, in Philosophia Reformata, vol. 20 (1955), pp. 97-122.

6 See his *Le fondement Théologique du Droit* (Cahiers théologiques de l'Actualité Protestante, No. 15/16), Delachaux et Niestlé, Neuchâtel et Paris, 1946. For a critical analysis of the concepts of Ellul see our previously mentioned article *Das Wort Gottes und die zeitlichen sozialen Ordnungen.*

7 See the conclusions at the end of our article *Das Wort Gottes und die zeitlichen sozialen Ordnungen.*

That is to say they are not a "natural datum", but rather they are laid upon man to be realized, actualized, or positivized. Or, to put it in another way, God calls man into service as his co-worker in the realization of the social order.

The social ordinances given by God are laws of structure which determine the task of the various relations of life. Thus the family, the church as an institution, and the state are ruled by their own divinely willed order, whether or not those who take part in these social groupings acknowledge this order. Each of these communities stand in this world with a task, which cannot be arbitrarily determined or changed by man. And though at first sight it may appear improbable, this can also be said of all sorts of other social groupings which have arisen in the course of history. This is true of a school, an industrial concern, an orchestra, a political party, or a labor union. Each of these social groups displays in its broadest outlines a constant structure, and is subject to a non-arbitrary law of structure which it cannot negate for a protracted time.

Every totalitarian state as well, which in fact is in radical revolt against God, must in some way or another respect these ordinances even if it is only for its own self preservation. The developments within Russia after the communistic revolution of 1917 are a striking example of this. The communist leaders, in spite of the theories which they held, were forced to reacknowledge to a certain extent the intrinsic significance of marriage and family as well as that of private property. Here in the midst of the rebellion of man something of God's righteousness and superior power is revealed.[8]

Sphere Sovereignty

There is a great variety of social relationships and groupings, which are given basically different tasks. For this reason they are not subordinated to each other, but are coordinated with each other. No single community can claim a definite supremacy over all the others; neither the church (as held by Roman Catholicism), nor the state (as national socialism, fascism, communism and socialism teach); neither industry (as in fact liberal capitalism in the 19th century, at least in Western-Europe, held), nor science (as many under the influence of humanistic rationalism thought and sometimes still think).

Each social group: the family, the church, the state, the school, the

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[8] This development is also observed by Fritz Lieb in his *Russland Unterwegs*, Verlag A. Francke AG., Bern, 1945, but is interpreted in a different way. See chapter III, paragraphs 11, p. 213 ff., and 19, p. 283 ff., entitled respectively "Die Rehabilitierung der Familie" and "Neue Differenzierung der Sowjet-Gesellschaft".

university, the industrial enterprise, the art colony, etc.; according to the law of existence assigned to it by God, has a specific, independent task to perform, and as a consequence, a direct, and specific responsibility toward God. Therefore we hold it to be meaningful to speak of boundaries of competence which are founded in the divine order of creation. We may also speak of original spheres of competence which are specific for the different social groupings and which may not be transgressed by other social groupings.

It is not just the various communities and groups which enjoy a special sphere of freedom, but this is true also of the individual man. It is true that by virtue of its divine calling the state has its own task with respect to education, the development of the economic life, the protection of the employee in his often weak position, the advancement of underdeveloped areas, the creation of the possibilities of existence for the citizens, etc. In all of this, however, the political government must remain conscious of the limited nature of its possibilities and its areas of authority and must not attempt to take to itself that which belongs to the authority and task of the parents, the church, the independent employer, and all other free social organizations.

No single community in this temporal reality can and may exercise a universal, all-inclusive authority. Such an all-inclusive authority is given only to the second Adam, to Jesus Christ as the head of the new humanity and of the new creation (Matt. 28: 18; Col. 1: 16-20). Only he is the true concentration point for all social relationships in this world. For this reason it is only in him that the freedom of man, also in its temporal aspects, is guaranteed.

Thus over against, or rather under the unlimited authority of Christ, stands the limited authority of man. Dr. Abraham Kuyper, the great Dutch theologian and statesman, as well as founder of the Free Reformed University of Amsterdam, qualified this state of affairs with the term "souvereiniteit in eigen kring" (sovereignty in individual sphere or sphere-sovereignty).[9] In this "sphere-sovereignty" we have to do therefore with a principle which is founded in the order of creation upheld by Christ. This principle we find formulated already, though in a different terminology, by the noted Calvinistic jurist Johannes Althusius, who said: "Propriae leges sunt cuiusque consociationis peculiares, quibus illa regutur. Atque hae in singulis speciebus consociationis aliae atque diversae sunt,

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[9] Dr. A. Kuyper, *Souvereiniteit in eigen Kring*, address given at the dedication of the Free University, October 20, 1880, Amsterdam; idem, *Calvinism*, Six Stone-lectures, Amsterdam-Pretoria, 1899; idem, *Antirevolutionaire Staatkunde*, Volume I, Kampen, 1916.

prout natura cujusque postulat."[10] Later Dr. H. Dooyeweerd, professor of philosophy of law and history of Dutch law at the Free Reformed University of Amsterdam, and one of the founders of the new school of Reformed Philosophy has given a broad philosophical-sociological development to this, for example in the third volume of his work "A New Critique of Theoretical Thought".[11]

Modal Structures and Individuality or Identity Structures

The full significance of the conception of sphere-sovereignty, as developed particularly by Dooyeweerd cannot be grasped apart from his theory of the modal structures or aspects which he has elaborated in the work mentioned above.[12] In Dooyeweerd's thought the modal structures are specific *ways or modes of being* of concrete totalities such as actions, events, relationships in society, things. In other words concrete totalities such as a family, a church, an agreement, a state, a painting, a house, a factory: *function in, consist of, or have* various modal aspects. These aspects are distinguished from each other by an irreducible central moment. At the same time, they function in an unbreakable mutual coherence within the framework of the cosmic order given and upheld by God. This coherence also expresses itself in the aspects themselves, namely in the so-called retrocipatory and anticipatory moments. Moreover, the modal aspects have an irreversible succession.

Provisionally fourteen of such modal aspects are distinguished by Dooyeweerd. The lowest is the mathematical or number aspect; the highest is the aspect of faith. All human activities are finally led and opened up by faith.

Every relationship functions in all of the modal aspects of reality. For example, the state has the following aspects among others: *the mathematical* (the unity of the nation in the plurality of the members), *the aspect of power* (a state government which should reject the use of police and military power would in fact be abdicating), *the economic* (e.g. coming to expression in the tax politics), *the juridical* (according to its nature the state is a community of justice), *the ethical or moral* (expressing itself in love of country), and *the aspect of faith* (it is of fundamental importance for political practice whether one's starting point is belief in the omnipotence of the state; in the myths of race, blood, and soil; in the original liberal conception that in the final analysis the state is only for

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[10] Johannes Althusius, *Politica*, Groningen, 1610, caput 1.

[11] *A New Critique of Theoretical Thought*, Vol. III, Amsterdam and Philadelphia, 1957, pp. 157-626.

[12] Ibid., vol. II, 1955, pp. 3-426.

the purpose of the protection of individual freedom; or, with the Bible, belief that God has instituted the state because of sin).

All of the other relationships, such as the family, the church, the industrial or commercial enterprise, the university, and the school function in all the modal aspects of reality. However, it is remarkable that one particular aspect always functions in a typifying manner in the various social relationships.

In the love between the members of a family, between holders of the same faith, between members of the same nation, church or labor union we are constantly confronted by *the aspect of love*. Yet it cannot be denied, that these forms of love are qualified in a special way which is closely related to the particular nature of the structure of the realtionships, within which the aspect of love functions.

In the same way there is an internal church law, an internal industrial law, an internal law for societies, a civil law, a public law etc. These all are "law" and yet they each have something particular of their own by which they are essentially distinguished from each other.

The special nature of the social relationships, according to Dooyeweerd, is determined by the fact that though they function in all aspects of the reality, there are always two modal aspects which play a special role. He terms these modal aspects the "typical foundational function" and the "typical leading function." These foundational and leading functions determine the social relationships in their structural basis.

For clarification we shall give a few examples: The family is essentially a typical community of love between parents and children but it rests upon the basis of the biological sexual intercourse and procreation. The aspect of love and the biological aspect play the roles of leading and foundational functions. And this involves the determination of the typical manner in which the other aspects function within the family community.

In the industrial concern the economic enterprise function plays the leading role while the enterprise itself finds its structural basis in the historical organization of labor and capital in the production process.

As we have already seen the state is essentially a typical juridical community which rests on the basis of the historical power of the sword.

The family, the industrial enterprise, the state are therefore subject to typical, constant laws of structure, and that can be said of all other social groupings and inter-individual relationships. Dooyeweerd speaks here of "structures of individuality of temporal human society." It is these laws of structure which determine the specific nature of the social groupings and inter-individual social relations and at the same time preserve their inner unity and their continuity and identity. In relation to this

Van Riessen, professor of Reformed Philosophy at the Technical University of Delft in the Netherlands, speaks of structures of identity.[13] The term laws of structure, or structures of individuality is thus a more theoretical expression of what we referred to when we spoke of ordinances of creation.

The Dynamic Character of the Social Order

In the preceeding discussion we have only been able to treat the subject very schematically because of the limitation of space. However, it must not be thought that we consider the laws of structure as static entities. We have already mentioned that the ordinances of creation, and consequently also the divine ordinances for social life are instruments, by means of which God exercises his government over this world and leads and moves life along stable ways.

The ordinances of creation are not unmovable forms, but rather dynamic forces (dunameis) of a normative nature which give determination and direction to man in his activity — both individual and social. Moreover the ordinances of creation function in a society which is continually changing. It is precisely the divine commission of man to open up all the forces which are contained in the creation. Stagnation means death for human culture.

Society is not a mechanism which, once set in motion, goes on by itself. Officers of the church, rulers of the state, employers in business life, parents in the family, the ruling bodies of universities, schools and all kinds of other groups must continually reexamine their situation. In the light of the divine commission with which they have been placed in this world, and which can never be understood in its essential meaning apart from the Bible, they must realize the direction toward which they are to exercise their authority. The task of all these groups in the 20th century, in principle though not in the practical out-working, is without qualification the same as in the 19th or 16th century.

Moreover, we must not forget that the various social groupings are not self-sufficient, but are intertwined with each other in many different ways. As such they need each other and must fulfill a serving function with respect to each other. They continually make appeals to each other. If one gear does not function it makes the others stand still as well.[14] Within the scope of his philosophical-sociological views Dooyeweerd speaks of interlacements of human societal of cultures."[15] In the course of their

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[13] *Op Wijsgerige Wegen*, p. 89.

[14] *Souvereiniteit in eigen Kring*, p. 12.

[15] *A new critique of theoretical Thought*, vol. III. p. 653 f.

dynamic development the various social spheres continually influence each other in their positive form. Yet with all of this inter-penetration they continue to maintain their sphere-sovereignty, i.e. their own nature and regularity. This holds true even when there is a very close relationship as in the case of a nationalized business, a church-governed state, a trade school or research laboratory organized by industry, or an academic hospital.

Conclusion

In the foregoing description it is apparent that in society we have to do with an extremely intricate complex of inter-human relationships. At the same time it became evident that thinking about social life is certainly not a neutral activity. The interpretation of the "social facts" does not take place apart from our religious conviction.

In utilizing the results of the studies of various Reformed scholars before us, we have attempted to give briefly several principles which according to our conviction are of fundamental importance for the development of social life, and so also for our sociological thinking.[16] We do not pretend to have said the last word. Mindful of the "reformata semper reformanda" we must continually test our concepts as to their truthfulness and trustworthiness. Moreover further deepening and extension is of prime necessity. Precisely because we are a Christian community we cannot escape this calling. For by so doing we reject a part of our office as prophet, priest, and king. Here also we must be prepared to serve humanity according to God's commandment by giving to her spiritual-scientific direction.

In the broad terrain of human society we are called upon to set forth the battle against the powers of anti-Christ as long as it is still day, It is not a question of our world, but of God's world. This battle demands truly Christian, i.e. God-centered thinking, also in the field of sociology. Amsterdam, November, 1959

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[16] Other writers who are closely associated with the position developed by Kuyper and Dooyeweerd are Rudolf Grob, *Aufbau der Gemeinschaft, Grundzüge einer reformierten Sozialethik*, Zwingli-Verlag, Zurich, 1940; and Dr. H. van Riessen, *TheSociety of the Future*, Philadelphia, 1958. See also our *Critisch Historisch Onderroeh naar de sociologische Ontwiky keling van ket Beginsel der Souvereiniteit in eigen Viring in de ige em nue Eeuw, Kampen* 1948.

"I BELIEVE IN . . . THE COMMUNION OF SAINTS"

RUBY DARE[1]

If you were to visit a certain house in Wartburg, Germany, the guide would direct your attention to an ink spot on the wall. He would tell you the mark was left when Luther threw his inkpot at the devil. There is a legend that ever since that day, approximately four hundred years ago, the devil has been afraid of ink. For good reason! Since the Reformation the printed word has been used to point the way to the destruction of the Kingdom of Satan, to herald the coming of the Kingdom of God, and to declare the day of grace for mankind.

Christianity has always been a literary religion. Christ had been crucified only a few years when his followers began to write of their faith. Through the centuries men of different nationalities, different languages, different cultures, different temperaments, different problems, have added to this sacred literature.

Some of the most thoughtful recent scholars have realized that the true history of the Christian church is found in its devotional literature. The degree to which the people live in the presence of God determines the character of the church. As they live, they write. From this impulse have come the classics of Christian devotion. What is a classic? First of all, a classic has met the test of time. In fact, it is practically true that a book which lasts has shown its power. Stefan Zweig has called the classics, "God's gentle magnets, tiny fragments of eternity". John Erskine points out that great books are those which are capable of reinterpretations, those which surprise us by remaining true even when our point of view changes. Such books as *Imitation of Christ* or *Pilgrim's Progress* readily support this statement.

When the descriptive adjective Christian is added to the word classic, inevitably the writer must be a man who knows God and speaks the language of the Spirit.

It is possible to find all sorts of enumerations of the qualities requisite for a Christian classic. One author enumerates seven: supernaturalism, sense of mystery, atmosphere of ecstasy, symbolism, sacramentalism, obedience to a higher authority than its own autonomous laws, and, permeating them all, belief in the God-Man, Jesus Christ. All true, but after reading and re-reading both from these acknowledged classics and their

[1] Miss Dare is Librarian of Greenville College, Greenville, Ill. Talk given to the Christian Librarian's Fellowship, June 9, 1960, Buffalo, New York.

critics, it seems to me it is easier to find unifying elements in the authors, who have four qualities in common:

1. Depth of spiritual life. They know God intimately.
2. Brilliant minds. Most of them have superior native ability and highly trained minds. A few, though unschooled, have an unusual measure of the enlightenment of the Spirit.
3. Good literary expression. However simply written, these classics cannot be ignored in the histories of literature.
4. Ability to communicate. When they speak, men and women of the twentieth century who read are inspired to long for sainthood.

Suppose we illustrate the presence of these qualities by selected quotations from the criticisms of authors of two recognized classics. From an evaluation of Augustine which covers only a few pages come the following quotations:

1. Spiritual life: "Augustine had fallen in love with God—intellect, heart, will."
2. Brilliant mind: "He was a brilliant student, the greatest Christian thinker, next to St. Paul. His name is inevitably in the index of nearly every theological work of weight throughout the centuries".
3. Literary expression: "He achieved great distinction in the school of Rhetoric. He wrote two hundred thirty books."
4. Ability to communicate: "Multitudes of men and women who would find his theology repellent have found a lamp to their feet in his story of God's dealing with his own soul."

From a similar brief study of PILGRIM'S PROGRESS come the following about Bunyan:

1. Christian life: "The power of PILGRIM'S PROGRESS lies in the sincerity and earnestness of the writer who is preaching a Gospel." From GRACE ABOUNDING Bunyan is quoted as saying after his first vital encounter with God, "I could scarce lie in my bed for joy and peace and triumph in Christ."
2. Ability: "He is an artist of irrepressible genius."
3. Literary style: "Of prose he was a master. Bunyan was already a writer of note and PILGRIM'S PROGRESS was his twenty-fourth book."
4. Outreach: "He showed a singular power of helping other men and women to share his faith in God. His book has gone out to every land. The United Society of Christian Literature alone has published editions in one hundred forty-two languages."

Naturally, among the list of writers of even the most significant Christian books not every author possesses each of these four qualities to the same outstanding degree as Augustine and Bunyan. But if one quality is less evident, it seems always to be balanced by an unusual measure of the others. For instance, Brother Lawrence lacked formal education and never went beyond menial labor in the kitchen, but he consecrated his pots and pans to Divine service and his forty years of kitchen work were so imbued with the atmosphere of God that men, rich and poor, sought his guidance in Christian living. A Kempis was a copyist with little style of his own, but he managed to bring together a collection of sayings which has gone into 3,000 editions and has been translated into nearly every language which names the name of Christ.

In a period when the market is flooded with devotional literature does one need to be persuaded to select the books of permanent value? Probably many to a greater or less degree follow the practice of Charles Lamb. In one of his essays he says that whenever a new book came out, he always read an old one. Or, we have adopted a resolution similar to Arnold Bennett's, recorded in his diary in 1908, "Decided that I must confine reading newspaper to odd moments and read every day some serious work of instruction." Edgar Frank's poem "Goshen" is a superb statement of the power of great books:

"How can you live in Goshen?"
Said a friend from afar,
"This wretched country town
Where folks talk of little things all year,
And plant their cabbage by the moon!"

Said I:
"I do not live in Goshen—
I eat here, sleep here, work here;
I live in Greece,
Where Plato taught,
And Phidias carved,
And Epictetus wrote.
I dwell in Italy,
Where Michael Angelo wrought
In color, form and mass;
Where Cicero penned immortal lines,
And Dante sang undying songs.
Think not my life is small
Because you see a puny place;
I have my books; I have my dreams.

A thousand souls have left for me
Enchantment that transcends
Both time and place.
And so I live in Paradise,
Not here."

We, as Christians, have the privilege of sharing with our associates our enthusiasm for great devotional literature. I know no better statement of our reward for this than a question raised by Thomas à Kempis, "If he shall not lose his reward who gives a cup of cold water to his thirsty neighbor, what will not be the reward of those who by putting good books into the hands of those neighbors open to them the fountain of eternal life?" Speaking from personal experience, À Kempis put it this way: "In many things I have sought rest, and have not found it except in little nooks with little books." Dr. Edman of Wheaton lists four results of devotional reading: love for the Person of the Lord Jesus, obedience to His will, lowly piety of heart, and reverent worship.

Some small acquaintance with religious biography convinces me that there have been few great servants of God who have not used for their own devotional profit the books of these magnificent thinkers who have gone beyond most of us in their communion with and comprehension of God. The influence of these greatest writings of Christian literature on both Christian and non-Christian readers is immeasurable. There seems almost a sort of Apostolic succession.

Paul met Christ on the Damascus road. He rose and wrote. Augustine, after years of questioning and sin, threw himself in agony of soul on the ground in his garden only to hear a voice say, "Rise and read". He read from Paul's LETTER TO ROMANS and Christ became real to him. The record of his pilgrimage with God, the CONFESSIONS, practically all great Christians have appreciated. It was also from Paul's LETTER TO THE ROMANS that Luther discovered that "The just shall live by faith". He ushered in the Reformation. Luther's PREFACE TO ROMANS was being read when Wesley "felt his heart strangely warmed". He brought religious and social revival which may have saved England from revolution. Wesley's JOURNAL and PLAIN ACCOUNT OF CHRISTIAN PERFECTION have influenced spiritually minded men and women in and out of the Wesley tradition down to the present time. In fact, his term "heart warming" has become a part of the common vocabulary of practically all Christian groups who believe in experiential religion. We can bring that succession down to our times through C. S. Lewis who declares that he was attracted to Augustine.

As one reads from these works which have inspired men through the ages to a deeper love for God, one is especially surprised that each succeeding author alludes to the previous ones. So frequently does this occur that one could almost draw the conclusion that a person cannot become a deep man of God with the clear insights necessary to write a classic without familiarity with the preceding classics. A few examples will have to suffice.

Luther set the Bible and the CONFESSIONS above all other books.

Bunyan said, "I do prefer this book of Martin Luther on the GALATIANS before all books."

John Woolman quoted from Thomas à Kempis. Loyola read two chapters from him daily.

Wesley in his PLAIN ACCOUNT OF CHRISTIAN PERFECTION says, "In 1726 I met with Kempis's Christian pattern. The nature and extent in inward religion now appeared to me in a stronger light than it had done before". In PLAIN ACCOUNT he continues, "A year or two after Mr. Law's CHRISTIAN PERFECTION and SERIOUS CALL were put into my hands. These convinced me more than ever of the absolute impossibility of being half a Christian". A bit later he names Jeremy Taylor's HOLY LIVING as the third work most to influence him.

At least two historians agree "that the first step toward the evangelical revival in the eighteenth century came from the school of the Non-Jurors, especially from William Law's SERIOUS CALL. That alone would place SERIOUS CALL among the most influential books in human history for it would be hard to exaggerate the significance of the revival."

It is easily possible to multiply statements to show that these same writers have also deeply influenced men who are not known as devout.

Petrarch wrote, "Whenever I read your CONFESSIONS I seem to be reading the history of my own wanderings and not of another."

Leibnitz in referring to IMITATION OF CHRIST declared, "Blessed is he who lives according to this book and is not content merely with admiring it."

Lord Bryce appreciated particularly Augustine's CITY OF GOD and remarked, "It is hardly too much to say that the Holy Roman Empire is built upon the foundation of THE CITY OF GOD."

Dr. Johnson tells how he picked up Law's SERIOUS CALL expecting to laugh at it but found it quite an "overmatch" to his lax talk about religion.

To determine just which books are the greatest Christian classics, I have made the sole criterion for inclusion proof that over the ages men have used them extensively as an aid to their own knowledge and experience of God and acceptance of the Christlike manner of living. In the

various anthologies of devotional literature and criticisms of them which have come into my hands, I discover the number of authors covered varies from six to about one hundred fifty. In the end, I have arrived at a list of fifteen. I would be foolish to assert my own liking has no bearing on the ultimate choice. But as objectively as possible, I have tried to select those which are most often alluded to by other devotional writers and teachers of religion.

This group of writers lived in periods spread over practically fourteen centuries. There are among them a priest, a preacher, a philosopher, a business man, a cook. Some are rich; some are poor. There are those who lived in a busy world and those who withdrew to a monastery. Some followed the usual social life while others were recluses by choice or spent years of their lives in prison. Some have been almost impractically mystical; some were much involved with very mundane matters of daily living. Their denominational affiliations include Roman Catholic, Quaker, Anglican, Baptist, and Methodist. Strangely enough, a man like Augustine is claimed by both Catholics and Protestants. Or is it strange?

Whatever the outward circumstances, these men have something to say about God which men in all centuries have wanted to know and which has inspired each successive generation to seek "with assurance of finding". Each man's understanding of God agrees remarkably with what the others have discovered—and with what I myself have come to know. I do believe in the communion of saints.

As I read from these men, I discover that practically none of them came to their faith quickly or easily. A long baffling search was followed by a moment of revelation which reversed their lives and gave that inner peace and purpose which their writings attempt to share. By way of illustration, most people are aware of the years of restlessness and wickedness of Augustine and his search from philosophy to philosophy until, under a fig tree, he met God at the age of thirty-two. He had read a verse from Romans and he says, "Instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all darkness of doubt vanished away". He wrote in a letter, "All men know that I went to Italy one man and returned another." It was through long inward agony that Luther came to his glad moment of deliverance.

Brother Lawrence had decided to give himself entirely to God in satisfaction for his sins, but he was a troubled man. He says, "When I was not expecting anything more than to spend my days in this trouble and anxiety, suddenly I found myself wholly changed. My soul, which until then was always troubled, felt a profound interior peace, as if it were in its center and a place of repose." Bunyan's joy at the time of his

conversion has already been mentioned. Very familiar is the story of Wesley's long years of careful Christian living and service as minister and missionary, all with restless spirit, until he met God at Aldersgate and his real work and the writing which has blessed the world began. It is little wonder that Luther said that faith is held to be an easy thing by those who have no experience of it. And yet, concerning these fifteen authors it is appropriate to quote from Hebrews 11, "These all have obtained a good report through faith."

It is impossible within the scope of our time to discuss extensively these authors. Perhaps a mere suggestion of the significance of each can be included. Augustine's CONFESSIONS has been called the most illustrious of all spiritual classics. It is, of course, the story of his life up to the time of his mother's death. Most of all, it is the account of his mental and spiritual development. There is a rational pathway to faith and Augustine followed that way. However, he makes very clear that he exaggerated his intellectual difficulties to evade the moral issue. On the first page is the most famous quotation from Augustine, "Thou hast made us for thyself and our hearts are restless till they rest in Thee." This is the essential text of the whole work. Margaret Clarkson in her article on MY DISCOVERY OF CHRISTIAN BOOKS calls the CONFESSIONS a "humbling startling experience of God's reality."

Francis of Assisi has often been called the tenderest and sweetest of saints. A wealthy, gay youth he forsook all to take the vow of poverty. With those who chose to follow him he lived out of doors or in crude shelters, earning a simple living by manual labor, supplemented by begging, but giving himself in service to any in need. Men flocked to join him and in the end he established the Franciscan order. His last days were full of suffering joyfully born. LITTLE FLOWERS is an anecdotal account of his life, simply an anthology of legends and stories about him gathered about a century after his death. Francis's utterly sincere life, his joy, his love of nature and God's tiny creatures and, above all, his devotion to God are contagious. LITTLE FLOWERS is a picture of a man at peace with his God, his neighbors, and himself. The later history of the movement St. Francis started is a part of the irony of history. Last summer it was my privilege to visit Assisi. To honor this man who renounced all to live in dire poverty is a magnificent and costly church. But to keep within the spirit of Francis, the guide said, an undecorated ceiling with exposed beams had been left. How inconsistent can man be!

Some would question whether Thomas Aquinas belongs among devotional writers since his greatest work is theological, SUMMA THEOLOGICA. Thomas Aquinas is another who left a prosperous life to follow his conscience into service of the church. A man whose mind amazed

his contemporaries, he used it in the search for truth involving the inner struggle for the knowledge of God. What he learned of God and Christ he records in his SUMMA THEOLOGICA. Since it reflects his own joyous realization of God, it is not surprising that many find it an aid in their devotion. Aquinas in this very work says, "The extrinsic and chief cause of devotion is God." Though a pious man, he stressed the rational side of religion.

Meister Eckhart has been described as the greatest mystic in Christian history. Only a few details of his life are known but they do include a charge and condemnation for heresy. We have translations of both German and Latin sermons and parts of his large inclusive presentation of his views the OPUS TRIPARTITUM. Certainly many less people would enjoy Eckhart than most of the writers on the list. However, he has been called "father of the friends of God."

Thomas à Kempis's IMITATION OF CHRIST was one of the earliest books to be printed, in 1471, and has passed through thousands of editions. It has been said to have made more saints than all the books of controversy. Actually it is simply a group of sayings, many quoted from the Bible or elsewhere, aimed at guiding man to God and right living. À Kempis belonged to the Order known as Brothers of the Common Life. His outward life was unimpressive, but few understood, as he, devotion to Christ. Arnold called his book the most exquisite document after the NEW TESTAMENT. No Christian can read this volume thoughtfully and not have a new understanding of Christ and His way of life. Someone has said of this book, "It may be ignored; it cannot be misunderstood."

Martin Luther is too well known to need more than passing comment. In his day he influenced men by the depth of his religious experience. The heritage he has left us includes both all that Protestantism means and also his writings. His prefaces to some of Paul's letters have influenced some of the greatest Christians of the past. His TREATISE ON CHRISTIAN LIBERTY is a picture of the freedom in Christ of the completely committed man.

Brother Lawrence was a lay brother among the Carmelites who decided, he said, "To give myself entirely to God in satisfaction for my sins and for love of Him to renounce all that was not He." A humble man in the kitchen he managed to learn "to live in the continual sense of His Presence." He resolved to make the love of God the end of all his action, seeking Him only and nothing else, not even His gifts. His tiny volume of just over fifty small pages is simple, earnest, true. It has aided men ever since to "Practice the Presence of God."

Jeremy Taylor was an English bishop of the seventeenth century

with a life marked by many misfortunes, including two periods of imprisonment. His fame rests on having produced some of the most worthy devotional books in the English language. His HOLY LIVING is made up of specific suggestions for every area of living which concerns a godly life, regarding both worship and appropriate Christian conduct. In his day his work was read by the devout and by leisurely wealthy women as well, who seemed to enjoy it as a pastime. Apparently their lives were not affected by it. Wesley, and most thoughtful deeply Christian men since, have found in it a worthy guide for living.

John Bunyan's PILGRIM'S PROGRESS was never intended as a piece of devotional literature. It was meant to be a program for action, not for meditation. But those who wish to consider it, not as a good story or one of the best allegories in existence, but as a true account of the Christian life, its hazards and rewards, have found it a route to better understanding of God. Possibly no author is used more often for sermon illustration. Perry Miller points out that the easy conscience of modern man would have an easier time with this book if only Christian had labored all the weary journey with the burden on his back, if only he had had it washed away in the river that flows before the Gate of the Celestial City. But in Bunyan's sequence of Christian experience lies the power of the book and its devotional message to each succeeding generation. Three quotations from its closing pages show why it troubles the conscience and draws men to God. Christian had asked his companions to accompany him to the Gate. They consented but said, "But, you must obtain it by your own faith." As they went in they heard, "Enter ye into the joy of your Lord." But Ignorance, who had managed to reach the very Gate was bound and sent away. "Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction."

George Fox's claim to inclusion among the classics is based solely on his JOURNAL. Fox resisted his age, sought God until he found Him in an era of formal religion, suffered imprisonment often, and founded the Society of Friends. In his day it was said of his preaching that he was skillful "to speak a word in due season to the conditions and capacities of most, especially to them that were weary and wanted soul rest." His JOURNAL still speaks to men who care to listen. We still admire what someone called his "lion-like courage" and his insistence on the "inner light."

Perhaps Fenelon and Madam Guyon could be treated together because they are both Catholic, both followers of the movement called Quietism in France, both controversial among Protestants, and the former was a follower and champion of the latter. Still, those who have been seekers

after the deepest in Christian living have found inspiration in the perfectionistic teaching of Fenelon and the mystical experiences of Madam Guyon. One of the most conservative presses in the U. S. has published an edition of Madam Guyon with a statement in the preface that few people have attained to as high a degree of spirituality.

It is easier to trace the influence of William Law's a SERIOUS CALL TO A DEVOUT AND HOLY LIFE than that of most of these classics. Wesley said it is "A treatise which will hardly be excelled, if it be equalled in the English tongue either for beauty of expression, or for justness and depth of thought." Law begins by defining devotion as neither public or private prayer, but a life given to God. Then he discusses prayer, singing, ways to please God, happiness, humility and a multitude of other topics connected with Christian living, often with illustrative story. Whitefield is not the only one who would say that, as he read it "God powerfully worked upon my soul." Recently members of a prayer cell in a Presbyterian Church in Ft. Wayne, Indiana began a study of Law's book and were so deeply affected that they prepared an abridgement, published in 1955 by Westminster Press with a foreword by Elton Trueblood. It seems to me impossible to read this small book and not be a better Christian.

John Woolman was an American Quaker who lived close enough to God to experience continual guidance, even on the smaller matters of life, and who loved Him enough to follow that guidance even when it meant sacrifice of personal or business interest or courage in taking a position on a moral issue. His great contribution was the far reaching influence of his position on slavery. He did not fight it actively. He simply refused to violate his conscience. He slipped away from a home where he was a guest rather than eat a meal prepared by a slave. In a few days that slave was freed without a word from him. Writing wills was a part of his business, but he refused business rather than include a slave in a will. His delightfully simple, sincere JOURNAL is full of such statements as, "Scrupling to do writing relative to keeping slaves has been a means of sundry small trials to me," or, "I felt uneasy" when his conscience was driving him to some new position on an issue. Woolman's JOURNAL is a tremendous commentary on the power of one man's conscience.

The influence of John Wesley on both religious and secular history is too well known to need comment. The best reflection of the man in writing is his JOURNAL, a highly personal record of his Christian life and activities. Probably none of the journals discussed possesses equal literary merit. It is a worthy reflection of a great soul. When the

JOURNAL is combined with his best statement of the doctrine which Wesley promoted above anyone of that generation, THE PLAIN ACCOUNT OF CHRISTIAN PERFECTION, we again have works which have influenced men from Wesley's day to this. As I have read these anew, I felt much as did the very elderly guide who said to a group of us last summer who visited the prayer room in Wesley's home, "You are on holy ground. You should not be able to leave and be the same."

It is impossible to leave a discussion of these authors without a warning. A search for communication with God, for revelation, without the balance of other essential elements of the Christian life has again and again in history led to absurdities destructive to God's kingdom. These writers are mystics in varying degrees. What is a mystic? This is a word which now is so loosely used that it extends from the soundest belief in the assurance of "Christ within" to the greatest excesses of some perfectly pagan orientals. Rufus Jones in the ENCYCLOPEDIA OF RELIGION AND ETHICS chooses to retain the word, mysticism, for the metaphysical doctrine of the soul's possible union with Absolute Reality, that is, with God. He prefers to refer to a first hand experience of direct intercourse with God as mystical experience. Within that definition all the writers we are discussing have had mystical experience, though some of them would be inclined to resent being called mystics. Communion without definitiveness of theology is fuzzy. Seeking experience with God without following the moral implications has wrecked many a religious movement. Cultivating the spiritual self without remembering the command to "Go" produces self-centered oddities. History has had examples of these again and again. Antinomian movements are ever recurring. How often men have professed ecstatic experience while living in moral filth, or men and women have sought unusual experience and arrived at emotional shipwreck.

Even those authors on our list are not above reproach. Madam Guyon is pointed to as a model of deep spirituality whose experiences have helped many, but some would question her good sense and a few her emotional balance. She was instrumental in the development of Quietism, a movement which did much to bring contemplative prayer into disrepute. The influence of William Law's work has already been mentioned. In later life he also became allied with Quietism. Wesley was not the only thoughtful person who had to take stern issue with him. So afraid of an undue emphasis on the subjective in Christianity did Wesley become that in later life he wrote, "All the enemies of Christianity are triflers; the mystics are the most dangerous of its enemies." Naturally he was thinking

of the mysticism which leads to absurdities. Among the writers in our list are men of splendid balance such as John Woolman and John Wesley. Perhaps it might be wise to read some others in pairs. Certainly most readers could well balance a little from Meister Eckhart or Madam Guyon with such a work as Taylor's HOLY LIVING. Mystical experience is always dangerous without clear belief, discipline, moral demands, evangelistic outreach, and concern for the well-being of society.

Chronologically Wesley, who belongs to the eighteenth century, is the last on this list of writers of classics. One reason there are no later writers could be that only time proves true worth. More fundamental reasons seem to exist. The seventeenth century was a time when religious thinking was general and there was much Christian writing of both poetry and prose. Some of this extended into the eighteenth century which produced a Law, a Woolman, and a Wesley. In the nineteenth and early twentieth centuries rationalism and humanism have proved enemies of Christianity. Only within the chaotic recent years has there been a considerable resurgence of religious writing. This has led someone to say that in the last few years the world has gone religious. The question is whether, in the process, religion has gone worldly. We are concerned with this question only as it relates to books. Anyone who reads any considerable number of the devotional books of this century and then turns to the classics is struck by the changed emphases. We read less about the sovereignty of God and more about man and his problems, less of God ever seeking man and more of man seeking God, less about the world to come and more about salvation in this world, less of devotional prayer and more of prayer as an instrument, less of the transforming power of God and more of cheap psychology.

A few people are protesting this tendency in so-called Christian writing. William Lee Miller is scathing in his condemnation of the "peace by magic formula" theory in his article in the REPORTER which he entitles, SOME NEGATIVE THINKING ABOUT NORMAN VINCENT PEALE. Two sociologists, Louis Schneider of Purdue University and Sanford M. Dornbusch of the University of Washington, are equally severe in their conclusions drawn from an analytical study of forty-six religious books which have been best sellers within the last seventy-five years. They published their first report in the AMERICAN JOURNAL OF SOCIOLOGY in 1958 and their book, POPULAR RELIGION, came out in 1959.

The most basic lack in much current writing is specific theological doctrines. The Trinity, the saving mission of Christ, man's sin, these and many more basic beliefs, are rarely mentioned. For instance, in referring

to his own experience Dan Poling confesses, "I began by saying in the morning two words 'I believe', those two words with nothing added." Often we read references to tuning in with the Ultimate or with the Man upstairs. How different from an À Kempis or a Wesley! It is not belief which counts, but what we believe. Much of the type of writing we are discussing makes the test of the validity of belief its pragmatic value with very little concern for its truth. Repent and be saved has yielded to think positively and succeed. Fosdick even says, "Faith in fallacies is better than no faith."

Since the purpose of religion in this type of writing is to make the individual happy and successful, the emphasis is adjustment. Chad Walsh, the C. S. Lewis scholar, comments pointedly that these books "attempt to adjust man to America, forgetting the distinction between America and the Kingdom of God." And so salvation is release from poverty, inhibitions, and such things, and brings success, happiness, health, money, friends, peace of mind, self-confidence, and an endless list of other things supposedly necessary for good living. These writers begin on the false premise of the complete desirability of good things, notably wealth, success, and emotional and physical health.

And that leads to the next major fallacy, the attitude toward suffering. Practically all the sterner aspects of the faith have faded out. It never seems to occur to these men that difficulty, pain, or failure could have positive value in the Chirstian's pilgrimage. People caught under the spell of this philosophy are helpless when they meet the hard facts of life which are not emotional in origin. Georgia Harkness points out that men are not led to glorify God but to use him, often on a level little above the magic of the uncivilized areas.

All these happy results of faith are produced by certain techniques and rituals. The amazing results never cost much effort, in spite of the fact they are the religious version of the "do-it-yourself" era. W. L. Miller in his article in REPORTER says, "In place of the Holy of Holies there is the bathroom mirror on which you are to paste the latest slogan." All these techniques have nothing to do with the disciplines of life which make moral demands on a person. Even prayer is only an instrument to gain the happy results. Again I quote Georgia Harkness, "Too often the whole value of prayer is judged by emotional awareness of change in one's inner state and if one does not feel different after having prayed, he begins to wonder if there is anything to it. To make such a statement is to forget that prayer is directed toward God, not toward ourselves."

The following quotation from Emmet Fox is the ultimate in the "power through constructive thinking" vogue in religious writers. "If only you

will find out the thing God intends you to do, and will do it, you will find all doors will open to you, all obstacles in your path will melt away; you will be acclaimed a brilliant success; you will be most liberally rewarded from the monetary point of view, and you will be gloriously happy."

It is no wonder that TIME magazine for April 11, 1960 quotes Bishop Gerald Kennedy, newly elected president of the Council of bishops of the Methodist Church with its ten million members, as saying when asked about current religious writing, "Most of the so-called devotional material is shallow and meaningless tripe that makes me sick at my stomach."

You will note that in dealing with current religious literature I have quoted almost exclusively non-religious sources. Surely Christians should be especially discriminating in their judgments of devotional reading, should encourage the best, and help others see the weaknesses of the trivial. I regret that there seems to be a growing tendency toward these modern undesirable qualities in some of the more conservative and widely read authors.

Is this generation producing no classics? Only time will tell. Certainly I would not profess to be prophetic. However, I do return to the four qualities which I have discovered in the writers of the classics of the past and suggest five men who are writing now, or have recently, who seem to me to possess them. Neither you nor I would agree with their theology totally—but neither do we with Meister Eckhart, Brother Lawrence, or even Luther. Each man has a keen well-trained mind, is devout, has something to say about God, says it well, and many thoughtful Christians have benefitted from reading his writing.

Perhaps we might begin with C. S. Lewis who has been so generally heralded as the only writer of this generation who has originality in Christian thought and skill in recording his ideas. It is a pleasure to have him bring to his writing on Christian themes all his training as an English critic and professor at Cambridge. I should like to come back in a hundred years to hear what the Christian world is saying about his SCREWTAPE LETTERS—and perhaps THE GREAT DIVORCE if they understand its meaning by that time. Chad Walsh says of Lewis, "Of all the writers advocating classical Christianity none combines versatility, literary skill, and psychological insight so richly as C. S. Lewis. He is peculiarly capable of reaching and influencing the people who will influence the masses day after tomorrow. If Christianity revives in England and America it will not be the work of one man—and perhaps not really the work of man at all. But the odds are that it will bear strong traces of the Gospel according to C. S. Lewis."

And what about Albert Schweitzer? How many people alive today

have become world authorities in three fields? His writing in music and philosophy are unexcelled. All of this is shared, plus God's working in the soul of a great man, in OUT OF MY LIFE AND THOUGHT. It has been pointed out that religious and moral guidance came to John Woolman in the ordinary hours of his life, incidentally, accidentally—as he went about his normal occupation. So it was with Schweitzer. After months of realizing he had no right to be so happy, one summer morning as he lay in bed and the birds sang outside, he settled with himself his future life of service. The nature of it, medical missions, came to him as he read a magazine article. But his statements about his Christian life are clear and definite. Listen to these. "Now the answer was found." "My search was over." "Now I knew." "The article finished, I quietly began my work." "In addition to outward, I now had inward happiness." Doesn't that speak to you too?

Will J. B. Phillips last? We all know his paraphrases of Scripture. But possibly, if it is not lost because it is so tiny, YOUR GOD IS TOO SMALL could stand the test of time.

Just as the Quakers were prominent in the list of accepted classics, I would place two in this prophetic list. Probably Rufus Jones is our best authority on mysticism in religion. Perhaps his PATHWAYS TO THE REALITY OF GOD will even out-last his articles in the ENCYCLOPEDIA OF RELIGION AND ETHICS. And last of all I mention a little jewel, Thomas R. Kelly's A TESTAMENT OF DEVOTION. It is a small collection of essays gathered posthumously after the brilliant career of this young man ended suddenly in 1941. About three years before, in an experience with God which he never fully explained, Kelly became a different man. No wonder he could write, "Instead of being the active, hurrying church worker and the anxious, careful planner of shrewd moves toward the good life, we become pliant creatures, less brittle, less obstinately rational. Religion is not our concern; it is God's concern." Certainly this little volume communicates to the soul of man today the very atmosphere of Heaven.

These books we have discussed are at least representative of a larger group which have helped men know God. Though our consideration today has been classics, we must not forget that there are dozens of books in this century which are far above the triviality we have described, and which have spoken to man the true message of God, and yet they do not arrive at the quality which produces permanence. Each of us would make our own list of these volumes which have helped us Godward. It might include works by such people as Andrew Murray, S. D. Gordon, Hannah Smith, John Henry Jowett, and a host of others. In fact, there are many

devout Christians of less ability or training with whom the true classics simply cannot communicate but who grow as Christians through these other worthy writings.

I should like to close with a reiteration of the timelessness of the great books which tell us of God. Some may be quaint. Some may reflect a very different society. But saints still communicate. As Newell Dwight Hillis put it in GREAT BOOKS AS LIFE-TEACHERS, "What God was, He is. What He did, He does. What He said, He says." I return to the preface of the little English edition of Brother Lawrence which ends, "May 'the Christ in you' be the 'hope of glory' to all who read."

SURVEY OF SIGNIFICANT ARTICLES

T. Grady Spires and J. Ramsey Michaels

American Scholar, Spring '61. D. Angus, "Quantum Physics and the Creative Mind."
Summer '61. Sandmel "The Evasions of Modern Theology."
Livingston, "Beyond Nuclear Physics."

American Historical Revue, January '61. Notes by W.R. Jordan, "The English Background of Modern Philanthropy."

Asbury Seminarian, vol. 15, no. 1 (1961)
Cannon, "Arminianism — a Theological Movement."
Kuhn, "Christ and the Church in Process."
Turner, "New Horizons in Ecumenical Christianity."

Atlantic, supplement in July '61 dedicated to "Psychiatry in American Life."
Sept. '61, Two articles assessing educational woes.

Augustana Seminary Review, vol. 13, no. 3 (1961) R.B. Pearson, "Toward a More Redemptive Church."

Bibliotheca Sacra, May '61. A. Martin, "Christian Scholarship vs. Intellectualism."

Christian Century, July 10, 31 issues. Several articles on philosophical and theological studies.
May 22. Jewett, "A case for Birth Control."

Christian Scholar, Spring '61. P. Pruyser, "Phenomenology, Existential Psychology and Psychoanalytic Ego Psychology."
Summer '61 "The New Challenge for Academic Freedom" "Maritain as a Christian Philosopher."

Christianity Today, V, 23. Buswell, "The Nature and Origin of Sin."
Ellis, "Communicating the Gospel to a Secular World."
V, 24. Van Til "Original Sin, Imputation and Inability."
V, 25. Carson, "The Covenant of Grace."
VI, 1 Bruce, "The Person of Christ: Incarnation, Virgin Birth."
Künneth, "Dare We Follow Bultmann."
VI, 2, Ward, "The Person of Christ: The Kenotic Theory."
Mueller, "Luther's Canon Within the Canon."

College of the Bible Quarterly, vol. 38, no. 4.
Wasers. "Christian Faith and Philosophical Inquiry."

Commonweal, July 14. "The Scientist and the Believer."
Sept. 22, "Two Catholic Traditions" (America and France)
Sept. 29, "The Chinese Dilemma."
Oct. 6, "Philosophy's Use and Abuses."

Concordia Theological Monthly, vo. 32, no. 10 entire issue in honor of Carl F.W. Walther.

Cross Currents, Spring '61. Annual Review of Philosophy.

Daedulus, Summer '61, "Evolution and Man's Progress." Entire Issue.
Fall, 61 "Excellence and Leadership in a Democracy" Entire issue.

Diogenes, Spring '61, "The Idea of Progress in the 19th Century."

Evangelical Quarterly, July-Sept '61, "New Approach to the Gospel of St. John."

Foreign Affairs, May '61, Mosely "Soviet Myths and Realities."
July, Marias "The Unreal America"
Laqueur, "Communism and Nationalism in Tropical Africa."

Free University Quarterly, March '61, "Why Classics and How to Judge Them."

Harper's, May '61. Special supplement on "Mood of the Russian People."
Oct. Large supplement on "The College Scene."

Hibbert Journal, May. Karl Barth, "Liberal Theology: Some Alternatives."
July comment by E. Brunner on above article.
Oct. "Science and Religion"; "Psychology and Religion"; "Religion in History"; "Religion and Literature."

Higher Education, May 61. Mac Murrin reports on "The Present Condition of American Education."

His — Glasser and Pike controversy on strategy in missions.

Interpretation, vol. 15. Rowley, "The Meaning of Daniel for Today."
Rhodes, "The Kingdoms of Men and the Kingdom of God."
Wolff, H. "The Hermeneutics of the Old Testament."
Wolf, C. "Daniel and the Lord's Prayer."

Journal of Bible and Religion. Oct. '61. "A Reappraisal of the Christian Attitude to Judaism."

Journal of Biblical Literature, Sept. 61, "Eschatology in Chronicles."
"Transfiguration and Resurrection."

Journal of the History of Ideas, July-Sept. Discussion on Calvin's attitude toward Copernicus.
Jan-Mar, "Religion and Modern Individualism."

Journal of Pastoral Care, no. 15, 1961. "Clinical Pastoral Education and the Theological Schools."
"Psychologists Take Another Look at Sin."
"The Occurrence of Mental Illness in the Ministry."

Journal of Philosophy, Mar. 2, '61 on Dewey's Religious Thought
Sept 14 dedicated in entirety to Whitehead.

Journal of Religion, no. 41, 1961 "Luther's Understanding of the Wrath of God."
"Theology and the Historian of Religion."
"Origin and Types of Existentialism."

Main Currents, May-June "Problem: To Establish a Religion of Science".

Nation, May 27 on Buchman's "Moral Rearmament."

National Review, April 22, "The Fantasy of World Government."
May 20, R.H. Scott solves the farm problem
Aug 12, "Can a Catholic be a Liberal?"

New Republic, June 19, 26, July 3 a hard look at the CIA.
July 24, "New Approaches to Foreign Aid."

New Testament Studies, no. 8, "A Note on the Authorship of the Apocalypse."
Schweizer, "The Church as the Missionary Body of Christ."

Political Science Quarterly, June. An article on the American founding fathers as revolutionaries.

Proceedings of American Philosophical Soc. Nine articles on the influence of Science on modern Culture, Oct. '61.

Review of Metaphysics, Sept. 861. a comprehensive article by W. Bossart on "Metaphysical Experience."

Scottish Journal of Theology, no. 14. "The Date and Significance of the Last Supper."
"Karl Barth and Oscar Cullmann on their Theological Vocation" by K. Barth and O. Cullmann.

Theology Today, pp. 296-308 "Ecumenical Christianity Tomorrow." by H.P. Van Dusen

Westminster Theol. Journal, no. 24, pp. 1-28. "The Christian and The Scientific Method," by W.S. Reid.

Yale Review. Oct. 61 "The Theological Situation after Fifty Years."

REVIEWS OF BOOKS

To Live is Christ. An Exposition of Philippians, by John F. Walvoord. Findlay, Ohio: Dunham Pub. Co., 1961 93pp. $2.00.

This brief exposition of Paul's letter to Philippi is an outgrowth of the Bible conference ministry of Dr. Walvoord. Designed primarily for general reading by the layman, the exposition is popular and practical and combines warmth with clarity. The text adopted for the exposition is the familiar King James: those few Greek words to which attention is called appear in transliteration, usually in brief footnotes. The notes also alert the reader to important textual variants, or to shades of meaning within a suggested translation. The book commends itself for use by college students or by families as a devotional guide, or as a helpful first introduction to Philippians for the young Christian.

The Pattern of Love, by William P. Wylie. New York: Longmans, Green and Co., 1958. xii and 212 pp. $3.75.

William P. Wylie joins many others in being disturbed by certain contemporary attitudes toward sex and marriage that are in conflict with "Mother Kirk" (C. S. Lewis' name for a not-so-coherent but nonetheless real body of attitudes that appear in relationship to the Church). But Wylie does not argue that we must return to some earlier orthodoxy. Instead he makes the unexpected statement that the world and Mother Kirk really are not so far apart, and that someone ought to point out that fact. This obligation Wylie himself undertakes in *The Pattern of Love*.

The result is a somewhat mystical synthesis that presents all aspects of the love relationship as important parts of a coherent and essentially holy pattern. The frame of reference is strongly literary; there are recurring references to Dante, Charles Williams, C. S. Lewis, and others. The flavor is reminiscent of the late Middle Ages. The tone is optimistic: ours is the appropriate age, Wylie argues, for "re-uniting love and marriage into the one true pattern . . ." (p. 209).

How successful is Wylie in providing a blueprint for the true marital structure? He presents a conceivable pattern that holds gracefully all types of observable phenomena in love and marriage; there is room for calf love, forecast of love, and brief encounters as well as for enduring affection. He supports in a positive way the physical expression of love beyond the conscious purpose of procreation. Without compromising his own respect for the sacramental nature of marriage, he recognizes some values in uncanonical unions. Despite special attention to romantic love, he really buttresses the values of chastity, patience, fidelity, forgiveness, and spiritual growth that devoutly restrained lovers have been experiencing for a long time. And above all, to his own satisfaction at least he keeps his pattern consistent with the spirit and teachings of Christ.

This lovely structure notwithstanding, Wylie is not coercive in proving that his pattern is theologically *so*. Many will have relevant and cogent objections. Some will struggle with his mystical constructions of sex. Even mystics will question the neat classifications of the love experience. Conservatives in religion, and probably others too, will consider with caution such affirmations as that the image of God is revealed in man through the creative aspect of sex, that romantic love is closely akin to beatific vision, and that "the aim and end of the grand experiment [true marriage] is precisely the transformation of romantic love into *caritas*" (p. 133). Whether these things are so, who indeed is to say?

No, Wylie does not convince that his is the true rationale of the one true pattern. But if not too quick to accept the theology, a married

couple — young or old — might come away from the reading of this book with greater inclination to participate more fully in the whole relationship. But the cause would not be science or logic or theology. It would be the sweetness of the poetic vision.

—*C. J. Simpson*

The Status Seekers, by Vance Packard. New York: David McKay Co., 1959. 359 pp., bibliography and index. $4.50.

Mr. Packard endeavors to tell America that she is going from bad to worse in her class structure. This change is taking place, says the author, while various persons are proclaiming that the United States is fast approaching the era of the true classless society.

The Status Seekers is not a document, nor is it a novel, nor is it a scientific treatise. It borders more on the Sunday supplement type of writing wherein the headlines are sensational, but as you read through the article you don't find anything new.

Perhaps the reviewer's problem is the fact that what Mr. Packard has said has been known by sociologists for a long time. If certain facts about rigidity of class structure and the reformation of classes in the United States were not known, they could have been predicted by anyone familiar with the dynamics of social change. The United States of mid-twentieth century just isn't going to be like that of any previous period, in any phase of social organization.

Nevertheless, the book is a welcome addition to the newsstand because it will receive wide circulation and its message will point out a few real problem areas in our society. The American public hardly ever reads after the sociologists, and if they do the public usually marks off what they say as gibberish. We can thank Mr. Packard that he is being heard.

In *The Status Seekers* you will not only learn about the changes in our class structure, but you will receive a formula by which you can place yourself. The two-fold division, I. The Diploma Elite and II. The Supporting Classes, is superimposed on five classes. It might be said that this characterization by the author is a social invention and as such, its validity ought to be tested by the social scientists.

Mr. Packard hits hard at the incongruity of the conflicting values of teamwork and conformity with the traditional American virtue of individuality. It seems that he finds we give lip service to the latter but demand the former. Because of this, the rising and striving personality in any field of endeavor (providing he has the qualifications) is in a quandary as to which road he'll choose, often getting lost on the way. To the author this is waste of natural resources — and few can argue with that.

Because ministers usually are faced with congregations made up of more than one class, and sometimes even of three or more, it would be well for them to familiarize themselves with the class symbols and values. They can find these in journals and texts of sociology, but it's much better reading in *The Status Seekers.* —*Robert L. Wendt*

Illustrations from Biblical Archeology, by D. J. Wiseman. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1959. 112 pp. illustrated. $3.50.

The book is aptly titled. Over one hundred illustrations have been selected, carefully and wisely, from the almost boundless mass of material now available. The Bible from Genesis to Revelation is touched upon with relevant material. Examples are chosen from discoveries ranging from the earliest and best known to the most recent, such as the work of Glueck in the Negev and the 1958 excavations at Hazor. There is, of course, a section on the Dead Sea Scrolls. Dr. Wiseman, a well known specialist in the archeology of the ancient Near East and a dedicated Christian, has compiled text and photographs in a book which is sure to arouse the interest of anyone concerned with serious study of the Scripture and help both students and teachers. A well classified bibliography provides ample material for further study. —*P. C. J.*

Planned Parenthood, by Alfred M. Rehwinkel. St. Louis: Concordia Pub. House, 1959. xiii, 120pp. $2.25.

The author is described as a pioneer in the open discussion of planned parenthood. Married to a physician, he has consulted with a variety of authorities on the subject. Having taught Christian ethics for fifteen years at Concordia Seminary, St. Louis, he emphasizes that for the Protestant not even the Church can accept the responsibility for his decisions. They are his own. At the close of his short but sane discussion, Rehwinkel concludes that since man has dominion over nature and since sexual intercourse in marriage is not limited to procreation, the question of birth control and planned parenthood belong to the realm of Christian liberty. Complete with bibliography, this is a valuable little book.

—*L. F. D.*

Christian Ethics and the Dilemmas of Foreign Policy, by Kenneth W. Thompson. Durham: Duke Univ. Press, 1959. viii, 148pp.

The reader is taken for a canter over the course of Christian ethics and the dilemmas of foreign policy, appropriately ending at the starting line with no records broken and the race yet to be run. The starting gate is on page 4: "I begin with the proposition that one of our supreme

tasks in foreign policy is to bring moral purpose and political realities into line . . ." The finish tape is on page 143: "Therefore, the realistic moralist must return to the problems with which we began — problems of power, of the gulf between individual and collective morality, and of the relation of national interest to higher aims and purposes . . . Unhappily progress and the evolution of ethics have left wide reaches of international behavior relatively untouched." The author expressed the hope that, "Knowing this, (we) . . . may perhaps achieve a greater measure of compassion and understanding. We may be more tolerant of those who must act and not merely philosophize."

If the start and finish are differentiated only by a "sense of cosmic humility" then where are we in this exercise? Says Thompson, we turn "sadly but of necessity again to philosophers like Niebuhr and Butterfield." And what's so sad about that? Niebuhr says what the diplomats know is so and Butterfield what some of them wish might be so.

Says Niebuhr: "Nations are, on the whole, not generous. A wise self-interest is usually the limit of their moral achievement . . ." "No nation ever supports values which transcend its life if they are diametrically opposed to the preservation of its life." ". . . what is called for is not an act of benevolence but of wise self-interest."

Says Butterfield: "On moral grounds as well as on prudential calculations, national egotism requires to be checked, superseded and transcended." "Whether we are practicing diplomacy, or conducting a war, or negotiating a peace treaty, our ultimate objective is the maintenance and the development of an international order. This is the purpose which transcends national egotism and puts the boundary to self-interest — the purpose to which all our more immediate aims in foreign policy have reference."

Mr. Thompson ably covers his subject in four chapters: (1) Moral imperatives and the ambiguities of international life; (2) Three dilemmas of contemporary foreign policy: armaments, colonialism, and diplomacy; (3) Judaeo-Christian realism: the cold war and the search for relevant norms; (4) Epilogue: moralists and the international problem. We find distilled here the wisdom of such men as Judge Charles de Visscher, Rienhold Niebuhr, Winston Churchill, Herbert Butterfield, Dean Acheson, George Kennan, John Foster Dulles, Hans J. Morgenthau.

Although the book is brief it stretches the imagination, which was probably Mr. Thompson's purpose, and inspired this reader to begin a bibliography for further reading.

—*Kenneth P. Landon*

Should Christians Drink?, by Everett Tilson, New York: Abingdon Press, 1957. 128pp. $2.00.

Everett Tilson, a Methodist minister, is Associate Professor of Biblical Theology at Vanderbilt University Divinity School, of which he is a graduate. With this background, it is not surprising that his answer to his own question is in the negative. Admitting that a "literal" interpretation of the Bible does not forbid drinking, he feels that the spirit of the Bible is on the side of total abstinence. The Bible as a spur to creative thinking and courageous action leads to the latter view. His basic argument seems to be that abstinence is the safest way to avoid serious threat to the realization of Christian values. Agreed. But let us not forget that this is not based on a biblical prohibition, and let us remember that the Bible can be taken literally.

—*L. F. D.*

Ordeal of Faith, by Francis P. Weisenburger. New York: Philosophical Library, 1959. 380pp. $6.00.

A fascinating account of the crises in American religious life in the latter half of the 19th Century by a history professor at the Ohio State University. Protestantism, the sects, Catholicism, and Judaism are all treated at length as they react to internal pressures and external challenge. The "warfare" with science on the part of some and its embracing among others is given thorough treatment so as to provide many insights not widely known. The controversy with liberalism in theology in all three major American religious bodies is also explored as is the rise of comparative religious attitudes. The author has most enlightening matter on the growth of the social gospel and allied sociologies in those bodies also. Highly recommended for anyone interested in American church history with much matter not readily available elsewhere and very extensive notes to sources. —*T. H. L.*

Baker's Bible Atlas, by Charles F. Pfeiffer. Consulting editors, E. Leslie Carlson and Martin H. Scharlemann. Grand Rapids: Baker Book House, 1961. 333pp. 44 maps and 75 photographs. $7.95 (during 1961, $6.95).

It is possible to purchase upon the market today several good Bible atlases, some of which are distinguished for their maps, and others for the size and excellence of their photographs. But that which will commend the purchase of *Baker's Bible Atlas* is the superbness of its extended text. The twenty-six colored maps and the eighteen black and white maps,

incorporating not only the latest results of modern cartography but also helpful guide-texts, are extremely useful, while the photographic plates illustrate the Biblical scene in a commendable way. But these features can be duplicated elsewhere. The text, however, is in a different category. Far more extensive than most current Bible atlases, the text is highly readable, presenting geographical and archeological data in so lucid and interesting a form that the layman as well as the Biblical scholar will profit from the light that is thrown upon the Biblical revelation. The text of the atlas is closely integrated with the Biblical narrative both in content and form. Of the twenty-seven chapters, seventeen are related to the Old Testament, seven to the New, and three to the inter-testamental and post-New Testament period. The chapter divisions are generally determined by significant periods of Biblical history, and frequently assume the form of a geographical commentary upon the text of Scripture. A particularly fine example of the value of this approach is Dr. Pfeiffer's treatment of the Table of the Nations (Genesis 10), where he summarizes the latest available knowledge concerning the peoples mentioned in this archaic list, drawing upon information both ancient and modern. The result is an important Bible dictionary to this portion of Scripture, where the light of ancient inscriptions, archives and geographers is sharpened by the latest archeological discoveries to illumine an obscure and difficult record. In this section there is apparent a feature of Dr. Pfeiffer's approach which is evident throughout the atlas: a willingness to recognize the limits of current knowledge, and the proper use of caution where this is appropriate. In keeping with this same critical principle he cautions his readers that the maps of the early Canaanite period are suggestive rather than definitive. The thoughtful reader will appreciate the integrity of this approach.

Throughout the atlas the consciousness that Israel never lived its life within a cultural vacuum is sustained. The texts and the maps have been designed to help the reader visualize the cultural contacts Israel had with her stronger and weaker neighbors, and to observe the bearing of geography on the history of Israel within the cradle of the Near East. Focal centers of Egypt, Mesopotamia, Asia Minor and Europe are introduced to the reader periodically, so that the larger cultural context in which the history of Israel took shape may be sensed. The "Time Line of Biblical History" (279-282) correlates in chart form the history of Israel chronologically with the great historical landmarks of contemporary Near Eastern peoples. In the same vein a valuable final chapter traces the result of Biblical archeology from its crude early beginnings to the modern science it has now become not only in Israel but for the entire

Near Eastern and European scene upon which Biblical history focuses attention. A carefully compiled Geographical Gazeteer (283-324) and an extensive Index (325-333) guarantees the use of this work as an important reference tool, and greatly enhances the value of the atlas.

Two critical suggestions may be made, since this is a volume which will undoubtedly go through a number of editions. In keeping with the practice of modern atlases there are no footnotes, and allusions and citations from Josephus, Homer, Herodotus, Strabo and other ancient historians and geographers are made without documentation. The usefulness of the atlas would be increased by breaking precedent with earlier practice, and giving in full the relevant documentation for all ancient writers. Similarly, the work of modern Semitists, geographers and archeologists is referred to without indication where the relevant information has been published. While it is unnecessary to document this material fully, it would be invaluable to have at the end of each chapter a bibliography containing the publications which have furnished the technical information of that chapter. This would allow the atlas to serve as a guide for further research in specific areas of Biblical geography. It may be hoped that Dr. Pfeiffer, to whom hearty congratulations are due, may be able to incorporate these innovations in a second and subsequent editions of this splendid Bible atlas. —*William L. Lane*

Monser's Topical Index and Digest of the Bible, ed. by H. E. Monser. Grand Rapids: Baker Book House, 1960. 140+681pp. $5.95.

This work, which combines the helpfulness of a concise Bible dictionary with that of a concordance, is a reprint of a volume originally published in 1914 under the title, *Cross-Reference Digest of Bible References.* The first division (pp. 1-140) is devoted to outline studies of the books of the Bible by outstanding evangelical scholars of the previous generation (e.g. A. C. Zenos, A. T. Robertson and J. R. Sampey). The second section (pp. 1-681) consists of an analytical digest of the Bible, where the appropriate biblical references are gathered under headings and sub-headings so as to present a comprehensive grasp of the Scriptural teaching upon any given topic in a very brief compass. This work should prove to be a helpful tool, particularly for Bible class teachers and pastors, and will be especially valuable for the Christian layman.

Out of the Earth. The Witness of Archeology to the New Testament, 2nd edition, revised, by E. M. Blaiklock. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1961. 92pp. $2.00.

Published originally in the Pathway Series (see *The Gordon Review* IV:2 (1958), 99f.), this fine monograph has been revised and enlarged to

include new material from the Dead Sea Scrolls and the Coptic Gospel of Thomas from Nag Hammadi as well as new insights from the coinage of Pilate and the Eleusinian mysteries. Only chapter seven, on the Apocalypse, has not been revised, and while the degree of revision in certain of the chapters is slight, chapter three, on the Sayings of Jesus and the Gospel of Thomas, is entirely new. The book makes fascinating reading, with illustrations from the papyri, numismatics and ancient religion breathing form and life into selected aspects of the New Testament account. In a third edition it may be hoped that the source of the illustrations will be documented fully.

Proclaiming the New Testament: The Gospel of Mark, by Ralph Earle. Grand Rapids: Baker Book House, 1961. 119pp. $2.50.

Proclaiming the New Testament: The Gospel of Matthew, by Herschel H. Hobbes. Grand Rapids: Baker Book House, 1961. 135pp. $2.50.

Proclaiming the New Testament: The Book of Acts, by Ralph G. Turnbull. Grand Rapids: Baker Book House, 1961. 161pp. $2.75.

These three volumes are the first to appear in a projected fifteen volume series entitled *Proclaiming the New Testament,* under the general editorship of Dr. Ralph Turnbull. The purpose of these volumes is not to provide a new commentary to the New Testament, but rather to suggest homiletical help in the developing of key texts and themes within the biblical books, and to stimulate the study of an entire book in the light of its preaching values. Generally one text or theme is developed by the preacher for each chapter in his assigned book under five rubrics: historical setting, expository meaning, doctrinal value, practical aim and homiletical form of the message developing from this study. The brevity of each of the initial four areas of study prevents these volumes from offering the detailed help in backgrounds and word-studies which most pastors would find invaluable. At the same time the romans of the messages suggested are usually unimaginative and obvious. Ralph Earle uses consistently descriptive romans: preaching on the theme "the faith that works" in Mark 2 his three romans are "the Setting", "the Scene" and "the Sequel"; for an exposition of Jesus and the Sabbath he chooses "the Controversy", "the Conflict" and "the Conclusion"; while in Mark 3, preaching on "Success in Successors" his romans are "the Preparation", "the Preaching" and "the Power". Similarly Herschel Hobbes develops for the preacher only one of the several parables of Matthew 13, and does so in a manner which fails to tax the imagination, using as his romans "the Merchant", "the Pearl" and "the Price". For those who attended

the Ministerial Institute at Gordon Divinity School in March of last year and heard Rev. Mariano DiGangi expound Paul's farewell discourse to the Ephesian Elders (Acts 20: 17-38), only disappointment can be the reaction to Dr. Turnbull's failure to appreciate the rich expository values in this passage. Within these volumes the preacher will find suggestions and themes he has neglected and which he will want to develop into a message, as when Ralph Earle suggests a message on "Should We Pay Taxes?" But it is to the biblical text and to more solid helps in the interpreting of the text that he will have to turn in order to develop that kind of message that will seriously challenge men for God.

The Biblical Doctrine of Judgment, by Leon Morris. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1960. 72pp. $2.00.

In 1956 there appeared a stimulating essay by C. F. D. Moule entitled "The Judgment Theme in the Sacraments" (in *The Background of the New Testament and its Eschatology*, ed. W. D. Davies and D. Daube, pp. 464-481), which explored the significance of the concept of judgment for understanding baptism and the eucharist. The essay was skilfully written and exegetically sound, and served to reintroduce into the main stream of contemporary biblico-theological discussion a neglected doctrine of central importance to the early Christians. It is doubtful, however, that more than professional biblical scholars had access to the expensive volume in which Moule's essay was published. It is, therefore, of the greatest importance that a careful evangelical study now has been published in an attractive and inexpensive format which will make available to a much larger circle of readers an intensive study of the biblical doctrine of judgment.

Far more comprehensive than Moule's study, which was limited to one phase of the New Testament evidence, Dr. Leon Morris' monograph examines the concept of judgment throughout the biblical material. Particularly in the two chapters concerned with the Old Testament, but also in the first part of a third chapter treating the New Testament material, Morris' approach is linguistic. He studies the key words expressing the concept of judgment, displaying their primary significance and derivative meanings in the contexts in which they occur. He finds that the fundamental meaning of the judgment word group is that of discrimination, of distinguishing between parties, and that in the Scripture judgment is first and foremost an activity of God. The covenantal framework in which judgment is expressed is set forth lucidly, demonstrating that the biblical concept of judgment derives its content from a right relationship with God. On this background Morris then sets forth the theme of judgment

in the New Testament under two headings, judgment as a present reality, and as a future certainty. In his treatment of both the Old and New Testament Morris underscores the close connection between judgment and the saving activity of God. In fact, one of his most fruitful insights is that there is a creative element even in punitive judgment, for it serves to constitute the remnant which is to be the recipient of God's salvation.

Throughout the study Dr. Morris shows himself to be thoroughly conversant with the literature dealing with the biblical vocabulary and concepts of judgment. The footnotes generally serve to illustrate a point made in the text through quotation of ancient or modern literature, but also serve to show points of agreement between this monograph and contemporary writers in the field of biblical theology. Morris writes exceedingly well, and is able to sustain the interest which his material excites. The vital religious significance of the various aspects of the biblical doctrine of judgment is never forgotten in this study, which will serve to quicken the sensitivity of the Christian to his responsibility before his sovereign God.

—*William L. Lane*

Whitley, Elizabeth. *Plain Mr. Knox.* Richmond: John Knox Press, 1960. Pp. 223, $3.00.

There has long been a need for such a book as this. It is a fresh approach to Knox and to the Scottish Reformation. The book is, however, more than a biography or a reformation history for it is an examination of the times in which Scottish Presbyterianism was new-born. The book is delightful reading, possessing the vitality of involvement. Its contents emerge from a painstaking study of a vast mass of material and this material has been well integrated into the story.

True, the flow of the narrative is impeded at times by detailed genealogies (p. 48) and such, but these can be glossed over by the uninterested. They will, however, catch the imagination of the scholar of the Reformation and arouse a remarkable curiosity.

The author, Elizabeth Whitley, from Glasgow, has turned from Economics to the study of Scottish scenes and traditions. Her enthusiasm for Knox is understandable since her husband is the Rev. Dr. Harry Whitley, minister of the High Kirk of Edinburgh (St. Giles Cathedral), from which pulpit Knox sounded forth the Gospel. Perhaps this accounts for the author's unusual ability to transport the reader into the life and spirit of the age. The quotes in dialect are well selected, quite brief and add much to the text. The non-Scot will find them easily readable.

This is not a "pieced together" biography. The thoroughness of method which Mrs. Whitley employs is shown in her dealing with John Knox's first sermon which he delivered at St. Andrews. The setting: "a tremendous convocation of people, both from town and from the castle—including John Major, Knox's old professor. And this was, he says, the first time he ever preached." (p. 31). She then notes the power of the sermon but, looking to the future, remarks that it "had not that sense of new horizons, of original authority which is characteristic of his later preaching". However, the congregation was pleased and said, "Others shed the branches of the papistry, but he strikes at the root." Mrs. Whitley includes also the fact that "Sir David Lyndsay turned the sermon into rhyme" and so gave it wide circulation in the speech of one of his characters. The author by her information packed, but carefully constructed, sentences weaves Knox's activities and thought into the whole fabric of his age.

The struggle between Knox and Queen Mary Stuart and the forces each represents is cast here in a fresh perspective. Knox is now being attacked in Scotland, and increasingly so, by forces which see the "Reformation" as a "Deformation". The issue is not academic but personal, having to do with the living faith. Mrs. Whitley rightly sorts the issues with a fairness of mind which is indeed appealing. She is opposed to any ecclesiastical rearrangement, either Romanist or Episcopal, which would take away that for which "Knox spent his sweat and soul: that the sacrament be given back to Scotland." Freedom by democracy must be maintained for without it the "nation shrivels with the Kirk. It has to be refought at every step, in every life-time. It is inescapable legacy to us all of our father in God, the dour little man who was content to be known as plain Mr. Knox." (p. 220)

This is a book which will please the historian and the layman alike. Both will be caught up by its graphic treatment of living issues. The historian will be able to read without being jolted by either puerile value judgments or historical inacurracies.

We will look forward with anticipation to another such work from the hand of Mrs. Whitley.

—*William Nigel Kerr*

The Kingdom of Love and the Pride of Life by Edward John Carnell. Grand Rapids: William B. Eerdmans Publishing Company, 1960. 164 pp. $3.50.

Here we have apologetics from a novel launching pad. The law of love is the author's point of contact between the Gospel and our culture. This law is seen in the manner of a happy child. Appeal is repeatedly directed to the things "happy children" believe. The goal, as stated in

the preface, "is to show how the gospel can further man's search for a happy, integrated life."

In order to reach this goal the familiar story of Lazarus, Mary and Martha in John 11 is explored. This is not done with exegetical exactness but as a background for the treatment of such knotty issues as the problem of evil, anxiety and life after death. Underlying this treatment is the constant appeal to "the convictions of the heart" as the key to many of life's mysteries.

The first chapter develops the idea of the kingdom of love in which children dwell. They know intuitively the meaning of virtue because they heed their own hearts. Jesus recognized this perception and taught his followers its significance when He said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matthew 18: 3, 4). Carnell says, "Since happy children belong to the kingdom of love, they are already familiar with the virtues that make up the kingdom of love." (p. 19). It is the entry of pride into life that dulls this in the conscious life of the adult.

Chapter two sounds a much needed warning about "the limits of science". We stand in grave danger because we have lost the sense of mystery in the universe. Dr. A. W. Tozer writes in the same vein when he asks "Are We Losing Our 'O'?" Carnell states it concisely. "The sense of awe that once hovered over the priest now hovers over the scientist." (p. 25). His position is not to rule out scientific inquiry. Investigation is legitimate for after all happy children are full of questions. But the limitations of science must be remembered. The scientific method cannot logically lead to moral judgments. Its area is limited to the descriptive mood, not the imperative.

In the remaining nine chapters some of the major areas of tension for the Christian are scrutinized. Philosophy, providence, the problem of evil, psychology, sociology and ethics are viewed. For the most part these are handled with non-technical language, unique illustrations and popular appeal. Chapter ten deals with the resurrection of Lazarus as the final event in Jesus' public ministry. Reasons for the miraculous climax are: 1) To prevent the disciples from despair when the Lord was condemned by providing "optical assurance that He was the resurrection and the life"; 2) To prepare for Jesus' triumphal entry into Jerusalem; and 3) To provide an objective basis for faith. The final chapter draws the lines of argumentation together and appeals for a decision. For one making a firm commitment to Jesus Christ, there is the assurance that even

in death he is not alone. "We were alone when we entered the world, but when we leave it we shall feel the abiding presence of the Lord." (p. 160).

The author must be commended for this novel approach to apologetics, particularly after the harsh manner in which some of his critics handled his *The Case for Orthodoxy*. For those familiar with Carnell the clever language and pithy expressions, absent to some degree in the earlier volume, are welcome. He speaks of the officers' accusations against Jesus as "driving a wedge between the temple worship and the people who supported it". (p. 140). These same officers saw their "status in Israel disintegrate". In showing our leanings toward personal interest he says, "Nothing is approved unless it clears with self love." (p. 152). In answering our lack of detail concerning heaven he writes that Jesus did not "distribute photographs of heaven". The style is jaunty and has flow. This removes it from appearing to be a weighty tome reserved only for the erudite. He faces real questions and comes to grips with them in a highly interesting manner.

There are a number of problems which occur in the overall presentation. If one does not read the whole book there is a feeling that the sense of goodness attributed to children is enough. It is not until the closing chapters that salvation by grace alone is stressed. A feeling persists, at least in this reviewer's mind, that Carnell has not placed sufficient emphasis upon man's condition by virtue of the Fall and the effects of original sin. Then too, there is little appeal to the authority of Scripture. While the "convictions of the heart" may be guide posts they certainly can not be followed with the same degree of certainty as the sure Word of God. Perhaps this lack of finality can be sensed when Carnell writes in the preface about "the gospel furthering man's search for a happy, integrated life". There is certainly far more to the good news than this apparent humanism. Man's chief end is to glorify God and enjoy Him forever. This is apparently left out of the purpose.

One specific area where an unguarded conclusion appears is in the critique of Calvin's *Institutes*. Carnell chides Calvin on an inability "to harmonize the divine decrees with human responsibility". He concludes, "Now if theology is defective at such a point, how can it serve as a norm of fellowship." This seems to throw the baby out with the bath. The author himself suggests no solution to this seeming dilemma; yet he has already warned in the preface against "raising expectation which is not in their power to satisfy."

One final observation in a negative path. The chapter titled "The Tears of Jesus" seems unnecessary. It is an examination of the tragedy of a divided church. Several telling observations are made, but again "the case

for orthodoxy" both within the denominations and among separatists is censured. While love is assuredly a sign of true discipleship we can not overlook doctrinal convictions. When the areas of tension are precisely defined it may well appear that right doctrinal differences are the essential problem.

— *Nathan W. Goff*

History of Interpretation, by Frederic W. Farrar. Grand Rapids: Baker Book House, 1961. li + 553 pp. $6.95.

This reprint of Farrar's Bampton Lectures of 1885 testifies to the author's painstaking research and the massive scope of his learning. Unfortunately it also testifies to the fact that after seventy-five years, Farrar's work is still the "classic" in its field. Classics are highly treasured in literature and the arts, but are not something with which we can rest content in Biblical studies. These years have been eventful ones for exegesis and hermeneutics. They deserve their chronicler even more than the many centuries that preceded them. Moreover, as Biblical interpretation changes, there comes also a change in the way that we view the efforts and errors of the past, so that now and again the whole story must be retold and evaluated afresh.

New sources for such a study are furnished by the discoveries at Qumran, near the Dead Sea, in 1947. Among these are a number of Hebrew Old Testament manuscripts and fragments, which in some cases agree with the Septuagint against the Masoretic text. Farrar's statement that the Septuagint is almost a "running commentary, which freely manipulates the text in accordance with the exegetical traditions of the day" (p. 122) would have to be modified in the light of this evidence. Some of the Septuagint variants must now be explained not as intentional changes or arbitrary corruptions of the text, but as faithful translations of a Hebrew original that is different from that of the Masoretes. In many instances, therefore, the Septuagint witnesses to a textual tradition as old as, or older than, the one represented in our Hebrew Bibles. To cite only one example, the reference in Deut. 32:8 LXX to establishing the bounds of the nations "according to the number of the angels of God" is now supported by a Hebrew fragment from Qumran Cave Four. It is quite possibly the original reading, not an example of "Jewish legendary lore," as Farrar maintained (p. 120n.).

The writings of the Qumran sect itself include commentaries on Habakkuk and Micah from Cave One, on Hosea, Nahum and Psalm 37 from Cave Four, and the Testimonia and Florilegium from Cave Four. These exemplify the Old Testament exegesis practiced by the Dead Sea

community. This material, almost contemporary with the New Testament, would add a fascinating chapter to Farrar's account (See F. F. Bruce, *Biblical Exegesis in the Qumran Texts,* 1959). It might also mean the modification of another of his major contentions. He held that the history of interpretation was largely a history of errors, and that almost all of these errors were traceable to a "mechanical" verbal concept of inspiration. Farrar's one-sided emphasis on this factor is not supported by a study of the Qumran material. Misinterpretations of scripture can indeed be seen in abundance when these writings are judged by the standards of modern historical-grammatical exegesis. These, however, stem not from a "mechanical" belief in verbal inspiration, but from the commendable desire of the Qumran community to make the authoritative Old Testament writings relevant to their own troubled situation. The similarity between their interpretation of the Old Testament, and that of the New Testament writers has been noted (see E. Earle Ellis, *Paul's Use of the Old Testament* 1957). Were the early Christians similarly "deceived"? Seventy-five years ago, Farrar carefully skirted the problem of the New Testament's interpretation of the Old. We can no longer do so. We cannot say that the New Testament presents a little island of pure historical-grammatical interpretation in a sea of errors and fantasy. Instead, we need to be more charitable than Farrar in our estimate of late Jewish, Rabbinic, Alexandrian, and Patristic exegesis. What is clearly true of Qumran is true in varying degrees of all these schools of thought. In all of them there is some kind of belief in verbal inspiration. But the twists and turns of seemingly far-fetched exegesis cannot be laid at the door of this doctrine alone. Rather, they come from the same concern that today motivates the most "advanced" exponents of Biblical hermeneutics (e.g. Bultmann and his pupils): that is, from the need to make the Bible meaningful to the age in which one lives.

In the case of the New Testament writers, the reason that their methods of exegesis do not always coincide with those which modern scholarship demands is not that they believed in verbal inspiration (which they did), but that their purposes were not the same as those of the modern exegete (at least as Farrar conceives him). They believed that their interpretations of the Old Testament were true, not for any linguistic or historical or archaeological reason, but simply because God had made them true in Jesus Christ. These interpretations can be authoritative for our faith without necessarily giving us license to interpret other Old Testament passages in the same way. What Farrar failed to see was that a somewhat similar kind of allowance should be made for the Jewish sectarians, for the Rabbis, the Alexandrians, the Church fathers and all the

rest. They were not interpreters in a vacuum, but were trying to let the scriptures speak to them in their own terms. This is not what the modern historical-grammatical interpreter wants to do. He wants to hear the Bible speak in *its* own terms, and find out what it meant to its original authors and readers. Then he is willing to translate it into the contemporary idiom. But first he strives for complete empathy with the Biblical world view and with the mind of the writers. Doubtless Farrar himself would have favored this procedure. But precisely what he himself lacked was the proper empathy with *his* subject matter — the diverse and often misguided efforts of the Bible interpeters of the past.

Although Farrar's book deserves reprinting both as a "classic" and as a magnificent collection of important factual material, its chief value lies in its challenge to the mid-twentieth century to write a new history of interpretation, one that incorporates new sources, and that fosters a new compassion, and appreciation for those who labored before us in the exposition of the Word of God.

— *J. Ramsey Michaels*

New Testament Introduction. The Pauline Epistles, by Donald Guthrie. Chicago: Inter-Varsity Press, 1961. 319pp. $5.95.

A need long sensed in conservative circles has been for a critical introduction to the New Testament which would reflect a thorough alertness to modern Biblical research together with a fine appreciation for the reliability of the New Testament documents. That need has now been satisfied for the Pauline Epistles with the publication of a volume marked by careful discerning scholarship. The concern of Dr. Guthrie has not been to provide original solutions to long standing problems, but to give a fair and balanced survey of modern critical opinion on the Pauline Epistles, evaluating the strengths and weaknesses of that opinion in the light of all of the evidence.

The approach of Dr. Guthrie may be illustrated by the extended treatment of Ephesians, where the question of authenticity has been in the forecourt of modern debate. After a strong presentation of the traditional position, the critical objections to this position are presented accurately and forcefully. One is struck by the fairness of this presentation, in which the main arguments against authenticity are stated as a whole, without challenging any separate points, in order to give the evidence the most favorable opportunity to make a cumulative impression. Yet at the same time Guthrie is careful to note the assumptions which underlie the critical procedure. Then "the case for Pauline authorship" in presented in terms of a sustained evaluation of all of the evidence, examining contention and

objection point by point to test its validity. The question which is kept foremost is, does the evidence demand the rejection of the Pauline authorship? Or are the phenomena of language and style consistent with what is known of Paul's versatility? The conclusion, that the evidence does not demand the rejection of Pauline authorship, is reached through a careful and honest analysis of the material, and will carry conviction. While major attention is given to the crucial issue of authenticity, other critical questions of date, place of composition and destination are also discussed, the notes revealing the breadth and depth of Dr. Guthrie's acquaintance with and reflection upon the technical literature bearing on these questions.

The care which is evidenced in the treatment of Ephesians is demonstrated throughout this work, and will prove especially helpful on the Pastoral Epistles, on which Dr. Guthrie has already published two volumes. The presentation is detailed, yet lucid, and is always very helpful. Each of the letters is fully outlined and abstracted. A final chapter raises the issue of the collection of Paul's letters, with an original suggestion that Timothy was personally responsible for the collection shortly after Paul's death. Appendices are devoted to the questions of Paul's sources, the Pauline chronology, and the crucial issue of epistolary pseudepigraphy, the last being the area of Guthrie's doctoral dissertation. The quality of the material and presentation places the evangelical in Dr. Guthrie's debt, and guarantees a warm reception for the two volumes which have been promised to complete this important New Testament Introduction.

One error of fact occurs within this volume, which should be corrected in subsequent editions. It is assumed throughout (e.g. 198f., 286f., 292f.) that the pseudepigraph III Corinthians is a part of the Acts of Paul, an apocryphal document from the second century A.D. This assumption is based upon a Coptic manuscript of the sixth century in which the Acts of Paul and Thecla, the correspondence of Paul with the Corinthians (III Corinthians) and the Martyrdom of Paul are associated under a common rubric, "the Acts of Paul". Yet the publication in 1936 of the Hamburg papyrus codex of the Acts of Paul, which is to be dated at the close of the third century, allows no room for the Corinthian correspondence with the Acts, but assures the inclusion of the Martyrdom. Whether or not the Acts of Paul and Thecla, which circulated as a separate work prior to the publication of the Gelasian Decree (A.D. 496), originally belonged to the Acts has not yet been determined. The error of regarding III Corinthians as an integral part of the second century Acts is not a serious one, but stands out within the volume as the only error of fact within a span of over three hundred pages. It is an exception to the high degree of accuracy which is everywhere attested within Guthrie's work,

and merely points up the difficulties in keeping abreast of all of the latest scholarship in so many areas of research, areas extending beyond the pages of Paul. That one error should appear, and one alone, is a tribute to the exacting scholarship expended upon this critical study of the Pauline Epistles. — *William L. Lane*

Divorce, by John Murray. Philadelphia: The Presbyterian and Reformed Publishing Co., 1961. 122pp. $2.50.

First published in the pages of the *Westminster Theological Journal* during the years 1946 to 1949, this incisive study of the Scriptural teaching on divorce was issued in book form in 1953. It is now published in a new format, reproducing the earlier edition, together with indices of subjects, authors and Scripture references, enhancing the usefulness of the first edition. In the forword to this new edition Professor Murray states that subsequent study and the numerous practical cases brought to his attention in these intervening years have tended to confirm the conclusions which were first formulated some fifteen years ago. Although developments of thought and practice may have allowed for elaboration in the treatment the principles in terms of which these developments are to be evaluated remain the same, and accordingly it did not seem necessary to incorporate any new material to these studies.

The treatment of divorce is almost wholely exegetical, subjecting the cardinal passages of Scripture bearing on this question to an intensive analysis. These passages embrace the provision of the Old Testament as well as the teaching of Jesus and of Paul. A final chapter considers practical cases, in which the principles derived from the exegetical study are applied to marital situations which in one way or another are related to divorce. The fact that these studies originated more than a decade ago has not dulled their sharpness, nor has the need been lessened to caution the church of Christ that sociological considerations divorced from biblical teaching are not to dictate counsel or solutions on the perennial problem of divorce. It is the merit of this volume that the teaching of Scripture is marshalled in a careful, yet lucid, fashion, and its consequences embraced in an uncompromising manner. — *William L. Lane*

Is Christ Divided? A Plea for Christian Unity in a Revolutionary Age, by Leslie Newbigin. Grand Rapids: Wm B. Eerdmans Pub. Co., 1961. 41pp. $1.25.

The size of this small book on Christian unity should not be allowed to cloud its importance. Written by a veteran of twenty-three years of missionary service in South India, who now serves as General Secretary

of the International Missionary Council, this sober and vigorous tractate breathes a missionary passion which lends fervor to its plea for a serious consideration of the New Testament concept of the Church as one Body, one family in Christ. The harsh reality of proclaiming the Gospel before men who charge that Christians themselves have not found the message of Christ sufficient to erase the distinctions which separate them has forced this candid appraisal of the New Testament demand upon those who have found life in Christ. The inability of men who proclaim a common Savior to reflect before a world which has shrunk to the dimensions of a village the glory of sonship in unbroken redeemed fellowship becomes the occasion for an urgent demand for repentance. "The search for Christian unity is thus primarily a matter of repentance. It is not primarily a matter of organization. It is not a matter of the size or number of churches; it is a matter of the meaning of churchmanship." The final chapter, which presents the revolutionary events which have gripped Africa and Asia in the past few years as the inevitable result of the intrusion of Christ upon the human scene, and which interprets for the Christian the unprecedented opportunity to witness within this revolutionary structure, is particularly powerful, and will stimulate more than a single reading and casual reflection. To this plea the evangelical does well to listen, and to listen well. He cannot afford to do less.

— *William L. Lane*

The Book of Revelation: A Simplified Commentary, by Harry Buis. Philadelphia: Presbyterian and Reformed Publishing Co., 1960. iv + 124 pp.

This devotional outline of Revelation by a pastor-teacher from Zeeland, Michigan clearly reflects the author's practical interest and Reformed viewpoint. As to the scope of the prophecy, Mr. Buis is a preterist (. . . "the entire book, except for the last few chapters, refers to the early church in its struggle with the persecuting Roman empire."); as to its images, he says "except where there is clear indication to the contrary, all are symbols" (p. iii). In his commentary he develops these positions briefly and positively, largely avoiding debate. When he comes to 20: 1-6, he states his amillennial convictions in the same spirit.

Unfortunately, in his discussion of alternate views (p. ii), Mr. Buis leaves the impression that futurists are necessarily dispensationalists (such diverse expositors as Theodor Zahn, Abraham Kuyper, and R. H. Charles could be cited to the contrary). With this reservation, the book can be highly recommended to Reformed laymen in the hope of arousing interest in this prophecy that speaks to our day as urgently as to its own.

— *J. Ramsey Michaels*

Testament of Vision, by Henry Zylstra. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958. 234 pp. $3.50.

For a novel to be considered "literature" there must be "a comprehensive vision of life, sensitively perceived, ... given aesthetic embodiment in it." The author of a novel should be "an imaginatively gifted person of unusual magnitude of mind" (52). This definition by the late Professor of English Literature at Calvin College may be broadened to apply to his own work, for this posthumous collection of the cream of his writings reflects vision, sensitivity, beauty, imagination, and magnitude.

Churchman, educator, scholar, artist, linguist, journalist, soldier, critic, translator—these are some of the sides of this many-sided man. And each relates to every other, for the integrated person, the wholeness of life, and especially the impingement of religion on all parts of life are watchwords throughout the book. Thus in the first part (and largest—nineteen articles, addresses, and reviews), which the editors have called "Literature and Life," Professor Zylstra obviously includes in the concept of criticism much more than the aesthetic. "The Role of Literature in Our Time" is as much an essay on education as it is one on literature. "Notes on Novel Reading" deals, as do some of the articles in Part Three, "Religion," with the personal Christian life. "The Metrical Versions of the Psalms" addresses itself to a particular problem in the Reformed church, and "The Peril of Jargon" to one felt in all churches. "Of Writing Many Books" diagnoses and and prescribes for the paucity of Christian scholarship. "What Is Fiction For?" established the ideal of a Christian culture—a Reformed culture—to which he alludes so frequently. His abhorrence of the specialist's isolation results in his incisive excursion into economics in "Commerical Journalism." "Wordsworth and Hollywood" is one of many criticisms of our modern secular culture—but he is quick to point out that "modern civilization entangles us in a guilt we cannot acquit ourselves of. . . . An admission of the social implications of Hollywood leads to humility" (89). On the other hand, "Literature and Dogma" is the world of a seer perceiving a trend today from secularism. With Matthew Arnold, whom he frequently quotes, but whose limitations he understood, he thinks of criticism as relevant to life, of literature as interpretive of life.

Apart from several books translated from the Dutch, Professor Zylstra's published writings, a list of which is given, appeared between 1942 and 1957. The host of articles and reviews he contributed in these years to *The Calvin Forum, The Reformed Journal,* and *The Banner* well illustrates his concern for the development of an intelligent response to the whole of experience, which would be his way of defining the high calling of the Christian scholar. The deep burden of this man for those of his own denomination is apparent; yet his insights have a breadth of application

which embraces us all. I will close this review by quoting a paragraph from Professor Zylstra's address on Christian education (1951), which could well serve as an apt reminder of the philosophy underlying *The Gordon Review* as well as this book:

> Christian teachers, Christian friends: it is so easy in the name of Christianity to turn one's back to art, to science, to politics, to social problems, to historical tensions and pressures, in one word, to culture, if you will. But once the conviction seizes on you that these all, precisely because they are cultural realities, exhibit a religious allegiance and an ultimate loyalty, that none of them is neutral but rather that all of them are faith-founded, all laid on an altar, all dedicated to a god, then you realize that they are at the very least important. Then you realize, too, that the true discernment of the God behind the culture, the assumption underlying the thought, the dogma beneath the action, the soul in the body of the thing, are precisely what it is in the business of our schools as schools to disclose and to judge. In that lies the strengthening of the moral sinews of our young Christians. It is so that their choice for Christ and God can become a meaningful human choice. Christianity versus culture: no, it is the fundamentalist heresy. Culture alone: indeed not; it is the liberal heresy. Christianity through culture: the religious in man governing, shaping, determining the scientific, artistic, social in him, precisely; it is the Reformed truth.

—*Charles A. Huttar*

LOGOTHERAPY AND THE CHRISTIAN FAITH

by DONALD F. TWEEDIE, Jr.

Professor of Psychology and Chairman of Department of Psychology at Gordon College, and Lecturer in Psychology at Endicott College

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AT ALL BOOKSTORES

Published by

Baker Book House, Grand Rapids, Mich.

The Illusion of Immortality, by Corliss Lamont, New York: Philosophical Library, 1959. xv, 303 pp. $3.95.

With an introduction by the late instrumentalist philosopher, John Dewey, the latest (third) edition of the well-known humanist's 1935 work, will meet no great demand. Circulated in the past as a free gift, made possible by Lamont's wealth, the latest printing appears to be still a private promotion. Celebrated for neither technical philosophical nor technical theological contributions, it none the less has value as a rather balanced statement of the impossibility of building up the hope of immortality on general theological or philosophical basis. The volume has been cut down to handbook form for any who wish to use it as a travelling companion.

—*L.F.D.*

The Story of the Church, by A. M. Renwick. Grand Rapids: Wm. B. Eerdmans, 1959. 222 pp. $1.25.

Eerdmans Pocket Editions are setting a high level of achievement in the first few that have come from the press. These are not digests or reprints but new, scholarly books of real value and thorough treatment. The distinguished professor of Church History at Free Church College, Edinburgh, A. M. Renwick has given us a history of Christianity from the 1st century to the 20th. It is, of course selective, but the great men and movements, the problems, struggles, triumphs and defeats of the Church through two millennia are set forth in such a manner that a remarkably clear picture of this great history comes forth. Every Christian ought to read the history of the Church, and this is an excellent introduction. It will whet the appetite for more. It is also a good review for those who have forgotten much of the history they once knew. It is difficult to see how one could spend so little and get so much in any other way than in these books which will strengthen and inspire as well as inform.

—*P.C.J.*

BOOKS RECEIVED

Notice here neither implies nor precludes review at length in a subsequent issue.

Stanley E. Anderson, *Our Dependable Bible, a Book for Today!* Grand Rapids: Baker Book House, 1960. 248pp. $3.95.

Baker's Textual and Topical Filing System, prepared by Neal Punt. Grand Rapids: Baker Book House, 1960. $19.95 (after 1961, $23.95).

Wade H. Boggs, *All Ye Who Labor*. A Christian Interpretation of Daily Work. Richmond: John Knox Press, 1961. 288pp. $2.50. (paper).

The Christian Scholar XLIV:1 (Spring, 1961), 1-99. $1.50.

Edmund P. Clowney, *Preaching and Biblical Theology*. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1961. 124pp. $2.50.

M. R. De Haan, *Dear Doctor: I have a problem.* Answers to Bible Questions, Vol. II. Grand Rapids: Radio Bible Class, 1961. 278pp. $3.00.

E. Earle Ellis, *Paul and His Recent Interpreters.* Grand Rapids: Wm. B. Eerdmans Pub. Co., 1961. 63pp. $1.75. (paper).

Eric S. Fife, *Man's Peace God's Glory.* Chicago: Inter-Varsity Press, 1961. 144pp. $1.95. (paper).

Jules de Gaultier, *From Kant to Nietzsche.* New York: Philosophical Library, 1961. 290pp. $4.75.

Donald Guthrie, *New Testament Introduction: The Pauline Epistles.* Chicago: The Inter-Varsity Press, 1961. 319pp. $5.95.

Interpretation. A Journal of Bible and Theology XV:2 (April, 1961), 131-256. $3.00/year.

Paul K. Jewett, *Emil Brunner: An Introduction to the Man and His Thought.* Chicago: The Inter-Varsity Press, 1961. 43pp. $1.25. (paper).

William Sanford LaSor, *Great Personalities of the New Testament.* Their Lives and Times. Westwood, N. J.: Fleming H. Revell Co., 1961. 192pp. $3.00.

G. Campbell Morgan, *The Unfolding Message of the Bible.* Westwood, N. J.: Fleming H. Revell Co., 1961. 416pp. $5.50.

Bertram Morris, *Philosophical Aspects of Culture.* Yellow Springs, Ohio: The Antioch Pres, 1961. 302pp. $7.00.

Leon Morris, *The Biblical Doctrine of Judgment.* Grand Rapids: Wm. B. Eerdmans Pub. Co., 1960. 72pp. $2.00.

The Park Street Spire (Summer, 1961), 32pp. $0.35.

A. D. R. Polman, *Barth.* (Modern Thinkers Series). Grand Rapids: Baker Book House, 1960. 68pp. $1.50. (paper).

R. C. Reed, *The Gospel as Taught by Calvin.* Jackson, Miss.: Presbyterian Reformation Society, 1961. 157pp. $1.50. (paper).

D. D. Runes, *Letters to My Teacher.* New York: Philosophical Library, 1961. 105pp. $2.75.

R. J. Rushdoony, *Van Til.* (Modern Thinkers Series). Grand Rapids: Baker Book House, 1960. 51pp. $1.25. (paper).

William Taylor, *Joseph the Prime-Minister.* Grand Rapids: Baker Book House, 1961. 241pp. $2.95.

William Taylor, *Moses the Law-Giver.* Grand Rapids: Baker Book House, 1961. 482pp. $2.95.

R. H. Ward, *The Figure on the Cross.* A Play. London: Billings & Sons, Ltd., 1958. 2s. 6d. (paper).

G. Brillenburg Wurth, *Niebuhr.* (Modern Thinkers Series). Grand Rapids: Baker Book House, 1960. 41pp. $1.50. (paper).

S. U. Zuidema, *Sartre.* (Modern Thinkers Series). Grand Rapids: Baker Book House, 1960. 57pp. $1.50. (paper).